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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Every seven years a distinguished American is sent, under the Joseph Cook Lectureship, to state the case for Christ to all kinds of audiences in Japan, China, India, Siam, Egypt, and indeed to whoever will listen in the Eastern world.

By a stroke of genius the latest to be chosen for this difficult and fascinating task was Henry Sloane Coffin, for long President of Union Theological Seminary, New York. No worthier representative could have been selected, especially as he was accompanied by his gracious and talented wife, who worked as hard, and spoke as often as her husband. The charm of his personality, his intensely interested and unresting mind, and that quickness of sympathy which enables him to get alongside all sorts and conditions of people, must have left a mark on many. And they worked hard and travelled far. Japan, indeed, was closed to them. But elsewhere they were given a hearty welcome, addressing numberless meetings of soldiers in Chinese military camps, of Indian business men and thinkers, in Colleges, Churches, Universities, Rotary Clubs, often large and crowded, and sometimes in unexpected places. Once Dr. Coffin flew over the hostile lines into a beleaguered city and spoke there. And what is his verdict on these lands, some of them so sore stricken? He had visited them before, knew them in happier conditions, and he saw terrible changes. But the Christian Church is growing up, and, nearly everywhere, is far stronger for its passage through the testing fires. 'Any one, however, who compares the Church in China to-day with that Church a generation ago—and what straining decades these have been!—cannot question its amazing vitality and growth both in numbers and in spiritual power.' 'In China among the educated, Christianity has no religious competitor. The older faiths are without power over the minds of students, and the sole alternative to Christianity is a godless secularism.' 'One cannot say that China is avid for the Gospel; but there is a void in the souls of thoughtful people and a wistfulness which renders many of them eager hearers of a presentation of the Christian faith.'

So far so good; only one wonders, Are the Western churches alive to the possibilities? Will their help be in time to fill that void before these disillusionized, desperate peoples turn to Communism or the like? That rests with simple folk, like you and me. Ours is, indeed, a grave responsibility these days.

Dr. Coffin seized his opportunity with both hands. The gist of what he said is given us in a fine book, *God Confronts Man in History*,[1] a statement arresting in itself, and rendered all the more telling and impressive by being skilfully written in untechnical language; as it had to be, if it were to have any chance of reaching and influencing the original audiences, whose minds do not use the moulds in which our thinking naturally runs. And, indeed, for that same reason among others, the book ought to appeal to many in the West, who find theology unhomely, and simply leave it alone; often, as Denney said, not actively repudiating it but rather not thinking about it at all. 'It is not their own. And they have a dim or a clear conviction that anything of this kind, if it is to have interest or value for them must be their own. It must be their own faith that inspires it: the action of their ow mind which is embodied in it. It cannot simply be lifted as an inheritance, or submitted to as a law.' Dr. Coffin gives away nothing; states the whole case with conviction. But there is a winsome naturalness about his style and method which ought to find him entrance, where a more formal approach is doomed. Thus, dealing with the doctrine of the Trinity, and admitting that in India there are shadows and hints and adumbrations of it to be found, he argues that 'the distinctive Christian component in it is not the Triunity, but the Jesus-likeness, of God.' While in a whole chapter on the Church—a novel conception, be it remembered, to those whom he was addressing—what it is, and

[1] Scribners; 10s. 6d. net.

what are its functions, and what it has effected, and how God still works through it, so that many who never give it a thought have had their way of life largely fashioned by it; how its worship blows aside the mists, and with that the eternal verities loom up vividly again; and how, far from being a religious club run merely for the benefit and comfort of its members, it exists to incite them to win the whole round world for God and Christ and righteousness—all that is set down in a way that makes one wonder why so many can pass by, feeling no interest in this great inheritance, nor any thrill that stings them into this offered adventure.

But the main point underlined is that, if one wishes to learn to know God as He really is, one must look for Him first in history. Not, as the mystics claim, within oneself. Begin there, and you will merely come on your own portrait magnified to the scale of the Divine. And not in Nature. That, too, can deceive. Corroboration from these quarters and others will rush in on one in time. But it is in history that God primarily reveals Himself; there that we meet Him; and see Him as He is.

That bold claim was made to many living in desolated lands, and with their own lives tumbled into ruins round about them. Honestly it is admitted that 'earth often wears a blankly godless look,' that even when God breaks in most amazingly, many of His creatures never notice Him, too stunned by their misfortunes to see anything else, or vaingloriously taking to themselves the credit of their deliverances and successes, with eyes for nothing beyond the secondary causes. At the Crucifixion everything seemed lost. As D. H. Lawrence said, 'Jesus trusted in God; and God let Him down.' So it seemed at the time. But the foolishness of God is wiser than men. And now multitudes can see that nothing that the wit of man could have devised could have effected for Jesus a triumph so tremendous as His Cross of shame has won for Him.

The whole story of Jesus Christ excites Dr. COFFIN. It is with pride he tells it to these minds that have not heard it before, claiming that only in Him do we take in what human life can rise to be, as a Chinese scholar put it to him; 'He seems to me to possess the power to create a more delicate conscience', and, still more, that only in Him do we see God fairly face to face. As he quotes a Jewish Rabbi, 'You Christians possess one advantage over us. When we use the word "God," our listeners have a somewhat vague conception in their minds of righteousness and power combined in a Being who fills the universe. When you employ that word, your hearers think at once of the figure of Jesus of Nazareth.' It is a wonderful revelation of a wonderful God, ready to go any length to redeem one needy soul; for every individual is dear to Him; but with a vastly bigger purpose in His mind, set upon lifting the whole world out of the shadows into sunshine. That, claims Dr. COFFIN, is the God who has revealed Himself to us in history—here, and here, and again here; but most of all in Christ.

And so there comes his application to our day, and his message of hope. 'It would seem that it is in the tragedy of human history that God utters Himself fully and reveals the intensity and extent of His redeeming compassion. When the Best is misunderstood, falsely condemned, put to a tortured death on a Cross between two robbers, then God's heart is opened to mankind.' Hence this distracted age of ours looks to him like a time in which God has drawn near, in which His Kingdom might leap forward. For, he says, that 'kingdom arrives always as a *protest* against things as they are.' Hence he is not disquieted by the heaving of the solid earth under us and about us. 'To Christians such moral upheavals are no mere human revolutions, but God's arrivals.'

'Again, God's kingdom always arrives not only as a protest but also as a *purpose*' to bring the world into accordance with God's will and to devote one's self to that high end, 'beginning just where one happens to be—in one's own family, calling, neighbourhood.' Men 'are called to an impossibly hard undertaking. They must spend themselves trying to achieve the unattainable. They will be tried in courage, taxed in patience, tested in faith. Such an appeal is selective: it attracts only those with something of the heroic within them. Jesus wanted no follower who did not enlist with his eyes wide open and count the cost.'

But the Kingdom of God comes, too, as a *promise*. 'The best of all is God is with us.' And God will prevail. 'Apparent failure, suffering, frustration, loss, are no evidences that God's will is not being carried out and His kingdom going forward.'

Once Dr. COFFIN was walking with ex-President Taft, who was immensely keen about the League of Nations, at that time 'pathetically weak and seemingly futile. I ventured to ask him: "What do you think of the League now?" He stopped, turned about and faced me, and said: "You ought to know that in our world the best things get crucified; *but they rise again.*" Jesus Christ

by His life, cross and victory, remains the source of indomitable hope in God.'

This is a brave book, and a full one, that won't summarize. It should be read and pondered.

The Hibbert Journal was founded in 1902, when at the invitation of the Hibbert Trustees Dr. L. P. JACKS became its first Editor. For forty-five years he rendered distinguished service in that capacity, placing from the outset this quarterly review of religion, theology, and philosophy in the front rank of contemporary British journals, and maintaining it in that place all through his period of editorship. He has now resigned from his important post, and this year's January issue is the last that will bear his name on the cover, at least as that of Editor.

In the January issue there is a generous but just tribute to the retiring Editor from the pen of the Chairman of the Hibbert Trust, and there are also similar tributes by the Master of Christ's College, Cambridge, the Lord Bishop of Birmingham, Dr. Gilbert Murray, Dr. W. R. Inge, Mr. Clement C. J. Webb, and others. The issue is itself a good one, and begins with a characteristic article by Dr. W. R. Inge—'An Old Man Looks at the World.' But the article we select for notice in this column is by a little-known writer, Mr. Bernard PHILLIPS, Associate Professor of Philosophy in Carleton College, U.S.A. Its title is 'The Psychology of Irreligion.'

The Psychology of Religion is cultivated both by those who believe in the truth of religion and by those who reject religion as illusory. But Mr. PHILLIPS appears to be of the opinion that it is mainly cultivated by the latter. That is why he suggests that the Psychology of Irreligion would also be a fit and proper subject of investigation. After all, as he remarks, irreligion may sound as though it were a negative thing, but it is in reality a positive thing; it is an affirmation that there is no God. And he thinks that the irreligious state and experience should be studied and assessed as well as the religious.

'That there should have been developed a branch of knowledge, academically respectable, called the psychology of religion, while at the same time there has not been developed a correlative science of the psychology of irreligion is a circumstance which ought to occasion reflection. Irreligion is certainly a phenomenon of human life, and, as such, deserving of careful study by any objective science which purports to make the whole range of human nature its province. The psychological motives underlying atheism, one would think, would have been as exhaustively analysed as the modes of religious belief and behaviour.'

Mr. PHILLIPS is not persuaded that the singling out of religion and the ignoring of the facts of irreligion is merely an oversight on the part of the psychologist. He finds in it the tacit assumption that whereas religious phenomena are abnormal and thus require special accounting for, atheism is a normal aspect of experience. Accordingly he submits that the psychology of religion is a field in which credentials are suspect, in which purity of motive is doubtful. In brief, he sees a naturalistic bias in modern psychology.

In our opinion Mr. PHILLIPS goes too far in setting up religion and irreligion over against each other as correlatives. It should be observed that it is religion that makes a positive claim for the existence of an unseen and eternal Being; all that irreligion does is to ignore or refute the claim. It is religion that creates the demand for a special investigation, not irreligion. There does not appear to be any need for a special investigation of irreligion, that is, for a psychology of irreligion.

We agree, however, with Mr. PHILLIPS in all he urges with regard to the limitations of psychological science. Its proper function is descriptive, not explanatory or interpretative. It does not settle, nor even discuss, metaphysical questions. To 'psychologize' an experience is not to discredit it cognitively. This is the 'genetic fallacy,' and it has to be exposed relentlessly, so deeply does it insinuate itself in modern thought.

If psychologists can be more and more brought to recognize the limitations of their science, then genuine religion has little to fear from them. So far from there being any need to compose a 'Varieties of Irreligious Experience,' religion and irreligion would not cross each other on the plane of the psychological investigation. Dr. John Oman once remarked on the significance of the fact that the characteristic descriptions of religion by Kant, Schleiermacher, and Hegel, all of them believers in the reality of God and the objectivity of religious experience, are exactly paralleled by the characteristic descriptions of Leuba, Feuerbach, and Comte respectively, all of them advocates of the illusion-hypothesis. This in itself was sufficient, he urged, to dispose of the 'genetic fallacy.' Psychological origin does not determine validity.

Unsolved New Testament Problems

The Apocalypse: A Review and Revision of Vischer's Theory.

By Professor Emeritus J. Hugh Michael, M.A., D.D., Emmanuel College, Toronto.

In the closing decades of the nineteenth century a number of Biblical scholars on the continent of Europe, particularly in Germany, directed their attention to the Apocalypse of John. A result of this was the emergence of a crop of theories, mostly compilation-theories. In the year 1886 something of a sensation was created when Eberhard Vischer, a pupil of Harnack, published a theory which stood apart from the rest, although, with Dr. James Moffatt, we may describe it as 'a simplified variant of the compilation-theory.' Rejected by some of Vischer's contemporaries, the hypothesis was welcomed with enthusiasm by others, including Harnack himself.[1]

According to Vischer the Apocalypse of John is a Christian adaptation of a Jewish Apocalypse written in Hebrew before A.D. 70, the introduction (chs. 1–3), the concluding epilogue (22^{6-21}), together with certain interpolations in the text itself, being additions by the Christian translator and editor.

The passages assigned by Vischer to the Christian redactor are the following: chs. 1–3 5^{9-14} 7^{9-17} 11^{8b} 12^{11} $13^{9.10}$ $14^{1-5.12.13}$ 16^{15} 17^{14} $19^{9.10}$ 20^{4-6} 21^{5b-8} 22^{6-21}, together with twenty-three other brief fragments, ranging from one to ten words, and consisting in all of ninety-six words. Of these twenty-three short passages fifteen contain a reference to the Lamb.

'Vischer's able treatise,' says Bousset, 'found wide acceptance' (*Enc. Bib.*, 203). By no one was the hypothesis more enthusiastically received—in spite of some initial scepticism—than by Harnack. In his *Nachwort* he speaks of his doubts when Vischer first brought the theory to his attention; 'but,' he continues, 'after listening to the first arguments, which were laid before me with all modesty, I was taken aback and requested my young friend to return in a few days for a more thorough discussion of his hypothesis. I began a careful study of the Apocalypse from the fresh point of view which had been revealed to me, and —I can express it in no other way—there fell from my eyes as it had been scales' (p. 126).

To this day the attraction of the theory is felt by many writers. Nor is it difficult to understand the strength of its appeal, for large tracts of John's Apocalypse are utterly and completely Jewish in character whereas the parts which are distinctively Christian are in comparison of small extent. Apart from the first three chapters, and the epilogue in ch. 22, and the twenty-three minute extracts already mentioned the portions which Vischer attributes to the Christian editor amount altogether to less than forty verses. Thus we have only to remove a comparatively small proportion of the text of our Apocalypse to obtain a noble and magnificent Jewish Apocalypse which could not be taken for anything other than a Jewish Apocalypse.

But, some one may ask, must those parts of our Apocalypse which are not distinctively Christian be considered as non-Christian or Jewish? Did not the early Christians take over in large measure the eschatology of the Jews? And does it not therefore follow that a Christian apocalyptist might well write visions which could not be distinguished from those written by a Jew? All this may readily be granted, and yet one may quite reasonably doubt whether a Christian prophet, writing freely as a Christian to members of Christian churches, would be likely to send to them a composition so overwhelmingly Jewish in character as our Apocalypse. It would not be natural for such a writer to include in his message, for instance, a passage like 7^{1-8}.

It is obvious that a case can be made out for Vischer's hypothesis. And yet by most writers on the Apocalypse it is rejected, even when its attraction is admitted. Professor E. F. Scott is uncompromisingly opposed to any such theory. See his *Book of Revelation*, 25–28. He admits that 'plausible arguments' (some of which he states) can be advanced for the view 'that the author has done little more than revise a Jewish apocalypse, preserving it in the main, but altering it here and there, and inserting occasional passages in order to adapt it to Christian purposes' (pp. 26, 27). He does not here mention Vischer's name, but it is plain that he has Vischer in his mind. 'Many Christian readers of Revelation,' writes Dr. Scott, 'have been repelled by it. . . . The Spirit which inspires it seems to be that of the imprecatory Psalms rather than of the Gospels. Nevertheless, the more we study it the more we realise

[1] Vischer's theory was published in *Texte und Untersuchungen* [1886], under the title *Die Offenbarung Johannes eine jüdische Apokalypse in christlicher Bearbeitung*. To Vischer's 125 pages Harnack appends a *Nachwort* of 12 pages.

that it is fundamentally Christian. It is so much of a unity that the Christian ideas cannot have been thrust into it by an after-thought. They belong to its very substance, and if they were taken away it would fall to pieces ' (p. 27).

If, however, the twenty-three short excerpts which Vischer regards as Christian additions are carefully examined it will be seen that some of them have all the appearance of being later insertions. And surely it is an exaggeration to say that if the Christian ideas found in it were removed John's Apocalypse would ' fall to pieces.' It goes without saying that it would no longer be the Christian Apocalypse we know and value. But would it ' fall to pieces ' ? On the contrary, would there not be left a noble Jewish Apocalypse far surpassing all other extant Jewish Apocalypses ? Could it be seriously maintained that an apocalypse had ' fallen to pieces ' which opened with the great vision of God upon His throne (ch. 4), and closed with the glorious vision of the New Jerusalem (in chs. 21 and 22), and contained so many wonderful visions in between ? Assuming Vischer's theory to be in accord with the facts we may think of his Jewish Apocalypse as a lantern lit, before John took it in hand, by the comparatively dim light of Jewish apocalyptic expectation. Transformed into a Christian apocalypse it shines with a new light : in every part it is now radiant with the Christian hope. When Christ entered He made it altogether new.

Dr. Scott observes that everything in our Apocalypse ' is vitally bound up with the central idea of Christ as the Redeemer of His people and the final Sovereign of the world ' (p. 27). Vischer, I have no doubt, would accept this statement. But would it be any less true if the ' central idea ' had been introduced into an already existing Jewish Apocalypse ? So potent an idea would of necessity subordinate everything else to itself. The Jewish material in all its parts would now be interpreted and understood in its light.

As we should expect, Dr. Scott himself regards certain sections of the Apocalypse as Jewish in origin. ' All that is borrowed from the Jewish writings,' he says, ' is subordinated to this Christian hope ' (p. 27). Surely it is not a very far cry from this to maintain that the Christian hope, when introduced into a more or less complete and formulated Jewish Apocalypse, would possess power enough to bring the whole composition into subservience to itself, causing it to become the vehicle of a far more glorious message than it was originally intended to convey.

The scholars who reject the Vischer hypothesis find their main argument in the unity and uniformity pervading the whole Apocalypse. And it must be admitted that there is much force in the argument. As regards style and diction the book is quite uniform in all its parts from beginning to end. This feature is emphasized by one writer after another. Swete, for example, sees in this uniformity of style a sufficient basis for ' a strong presumption that the writer who announces his name in the prologue has been at work throughout the book. The impress of his peculiar style is to be seen in every part of it ' (p. xlix). So Charles, after giving ' a few examples of the essential unity of diction between different parts of the Apocalypse,' says : ' The above examples could be increased indefinitely. But there is still weightier evidence. The recurrence of idioms—in many cases idioms *unique and peculiar* to our author's style—throughout the Apocalypse, from the earliest chapters to the last, presents still stronger proofs of the unity of authorship ' (vol. I. p. lxxxix). And here are a few words of Bousset, quoted by C. Anderson Scott in his Commentary in *The Century Bible*, 60 : ' We find in the different parts of the Apocalypse an astonishing uniformity, down to the minutest particulars in the use of language, in style, in grammatical peculiarities, and in individual, unique terms of expression.'

Vischer's way of meeting the problem presented to him by this uniformity of language and style is to identify the Christian redactor with the person who translated the Hebrew Apocalypse into Greek (p. 38).

The uniformity pervading the Apocalypse is, however, something more than a mere matter of language and style. It is difficult to resist the feeling that *the same mind has been at work in all its parts*. ' As we have it now,' to quote E. F. Scott once more, ' it is the work of a single mind, and forms an impressive unity ' (p. 25). ' Everywhere,' says Swete, ' the presence of the same creative mind has made itself felt ' (p. liv). ' Its peculiarities,' writes E. A. Abbott, ' stamp the whole work—barring a few phrases—as not only conceived by one mind but also written by one hand.' [1]

What has been said so far has prepared the way for the suggestion which it is the purpose of this paper to present. The problem by which we are confronted is this. In our New Testament we have an Apocalypse which by the simple removal of a relatively small number of distinctively Christian portions is converted into a splendid Jewish Apocalypse. It was sent under the name of John, a Christian prophet, to certain Christian churches in the Province of Asia. A striking uniformity of diction and style marks the whole book, Jewish and Christian parts alike, and the same creative

[1] Quoted by J. Moffatt, *An Introduction to the Literature of the New Testament*, 491 ; see also F. Bertram Clogg, *An Introduction to the New Testament*, 285.

mind is felt to have been at work in every paragraph.

How are we to explain all this? The solution that most naturally suggests itself is that *John himself in his pre-Christian days* had composed a Jewish Apocalypse, and later, after he had been converted to Christianity, had realized that with some changes and additions his Jewish Apocalypse could be transformed into a Christian Apocalypse and sent to Christian churches. This hypothesis, on the one hand, explains the Jewish character of so many of the visions that compose our Apocalypse, and, on the other hand, accounts for the remarkable unity and uniformity pervading the book from the beginning to the end.

The fact that Christian eschatology was so closely modelled on Jewish eschatology would make it an easy task to Christianize a Jewish Apocalypse. John's Jewish visions were baptized into Christ Jesus, and thus acquired a new nature and a new destiny.

Another consideration helps to make John's action seem not unreasonable. It is natural to suppose that his Jewish Apocalypse had been written in the reign of Vespasian when Rome hurled her pagan might against the Jewish nation and destroyed their Holy City. Now, in the reign of Domitian, *the same pagan power* had set itself to obliterate the Church of Christ, and many of John's Jewish visions would be entirely applicable to the new situation.

In ch. 13^{1-10} this mighty Roman power is portrayed as a terrible Beast rising out of the sea. The description was written in the time of Vespasian and had its place in John's Jewish Apocalypse. Vischer observes that 'in conformity with his Jewish standpoint the Apocalyptist in $v.^{6}$ represents the Beast as uttering blasphemies against God and the inhabitants of heaven, but not against Jesus Christ as would certainly have been expected from a Christian' (p. 85). The vision is, of course, allowed to stand in the transformed Apocalypse for it is the very same Beast that is threatening to destroy the Christian Church in the reign of Domitian. The words 'of the Lamb that hath been slain from the foundation of the world' in $v.^{8}$ were added when the vision became a part of a Christian Apocalypse.

Now, however, in the reign of Domitian, there is a second Beast at work. In order to undermine and destroy the Christian Church in the Province of Asia the Roman Power employs as its instrument the Priesthood of the Cult of the Emperor. To represent this second Beast, John introduces into his Christian Apocalypse another vision (13^{11-18}). The new monster has two horns like a lamb, and speaks like a dragon, and exercises all the authority of the first Beast. Vischer, strange to say, assigns this second Beast to the original Jewish Apocalypse, on the ground, we may suppose, that the passage contains nothing that is distinctively Christian. But we could hardly expect to find anything Christian in a portrayal of the Priesthood of the Imperial Worship. And it is to the reign of Domitian that the propaganda, the tricks, and the policies described in 13^{11-18} most naturally seem to belong.

Similarly in the two sections of ch. 7 we see the handiwork of John the Jew and John the Christian respectively. Vischer sees in 14^{1-5} the work of the Christian editor bringing the hundred and forty-four thousand of 7^{1-8} into connexion with the Lamb. In place of the seal with which they are sealed in 7^{1-8} we now see on their foreheads the name of the Lamb and the name of His Father (p. 54).

Archdeacon Charles held that John 'had in all probability spent the greater part of his life in Galilee before he emigrated to Asia Minor and settled in Ephesus' (vol. I. p. xxi). This conclusion he arrives at in part on the basis of the kind of Greek that John writes, for while writing in Greek he 'thought in Hebrew and frequently translated Hebrew idioms literally into Greek.' We may think of the Seer as still a young man in Palestine at the time of the destruction of Jerusalem. At that calamitous epoch in the story of his nation he composes his Jewish Apocalypse to encourage and inspire his compatriots. Later he emigrates to the Province of Asia. Before or after his arrival in Asia he becomes a Christian, and the ardour which he had revealed in his Jewish Apocalypse manifests itself again in his devotion to his new Lord, with the result that he is banished to the island of Patmos. There he remodels his Apocalypse and despatches it to his persecuted friends on the mainland from whom he is now separated.

My suggestion that John himself was the author of the Jewish Apocalypse has this advantage over Vischer's theory that it enables us to assign to John the whole—or practically the whole—of the book which bears his name. According to Vischer only a relatively small portion of its contents came from his pen. Most of it is the work of some one else, appropriated and edited by John. My suggestion makes John more of an author and less of a mere compiler or redactor than does the hypothesis of Vischer.

Vischer's theory, whether in its original form or in the amended form proposed in this paper, makes more easily explainable those outbursts of vindictive passion which to many readers are out of place in a Christian writing. It is true that John the Christian had much provocation in the closing years of Domitian's reign to harbour feelings

of vindictiveness and to give expression to them in words of wrathful indignation. But this feature of the Apocalypse becomes more intelligible and more easy to condone if in the first instance the angry words were written by a patriotic Jew in Vespasian's reign as he beheld, or as he foresaw, the destruction of the Holy City. It is not as difficult to think of John the Christian allowing the vindictive sentiments of his Jewish Apocalypse to remain, undeleted and unaltered, as it is to think of a Christian writer giving expression to them in the first place.

We are still asking a thousand and one questions about our Apocalypse. But if we could be sure that John had first composed a Jewish Apocalypse in his pre-Christian days in the reign of Vespasian, and had later, as a Christian prophet, made use of it, now transformed into a Christian Apocalypse, to strengthen and encourage his distressed and harassed friends in the Churches of Asia, we should have gone some distance towards the solution of the problem of the strangest and, in some respects, the most difficult and puzzling of all Christian books.

Literature.

THE BIBLE AND MODERN SCHOLARSHIP.

Sir Frederic Kenyon's latest book, *The Bible and Modern Scholarship* (Murray; 3s. 6d. net), is worth its weight in gold. In the fifty-three pages of this slim volume is the complete answer to the Bishop of Birmingham's obsolete aberrations in the field of Biblical Criticism. An answer from one of his own cloth, says Sir Frederic, would not have satisfied the Bishop, who takes a poor view of the honesty of those who 'feel bound to reach conclusions prescribed by the Christian community to which they belong.' So this very gifted layman, whose work in the field of Biblical study it were superfluous for me to praise, has taken up the challenge, and has shown how groundless are many of the Bishop's assertions.

The first chapter deals with nineteenth-century Biblical criticism, notably Wellhausen's work on the Old Testament and Baur's work on the New. The second chapter admirably summarizes discoveries and criticism in the twentieth century, and shows how under the impact of archæological and other evidence (the Ras Shamra tablets, the Code of Hammurabi, the Chester Beatty paypri, etc.) scholarship has resiled from the extreme positions of the nineteenth-century pioneers. Very interesting here are Sir Frederic's remarks on the Fourth Gospel which, as he shows, must be dated within the first century. (He even half sketches the case for the Apostolic authorship of the Gospel.) Then, in his third chapter, he comes to grips with the 'almost incredible' errors of Dr. Barnes. When at point after point he has refuted the Bishop, Sir Frederic concludes: 'It does not seem necessary to follow the Bishop further, as he strains out meticulously every traditional gnat, while swallowing without a qualm any number of anti-traditional camels. It is sufficient to warn the reader (*i.e.*, of *The Rise of Christianity*) that he has in the Bishop's book, not the results of the latest scholarship, but only a belated revival of a long-discredited school of criticism.' His concluding chapter emphasizes the positive and assured results of criticism: 'The foundations stand sure, and we can without misgiving believe that we have in them (the canonical books of the New Testament) the words of eternal life, to be interpreted and applied as best we can.'

Dr. Barnes's book has had a wide sale. We hope that the antidote will sell even more widely.

A. M. Hunter.

TWO CHRISTIAN STRATEGISTS.

When Dr. Denzil G. M. Patrick died in 1944 at the early age of thirty-seven the field of scholarship lost a worker of rich gifts and high promise. During a post-graduate year (after leaving New College, Edinburgh) at the University of Zurich in 1931–32 study of Pascal and Kierkegaard aroused his profound interest. In the years following, despite many other duties and latterly the handicap of illness, he sustained his interest with tenacious concern. What he thus accomplished in study and writing is now available in a large work. Its full title is *Pascal and Kierkegaard: A Study in the Strategy of Evangelism* (Lutterworth Press; vol. i., 15s., vol. ii., 25s. net).

The first volume (223 pages) is devoted to Pascal. The much larger second volume gives 312 pages to the study of Kierkegaard, and in the concluding sections (about 100 pages) the resemblances and differences between these two 'Christian strategists' are illustrated, and their relevance to the tasks and methods of Apologetics for our time estimated. The page references indicate that we have here a large scale exposition and interpretation.

Interesting though much of the concluding part is, the importance of the book does not lie there. We incline to think that some of the paragraphic summaries of 'relevance' show haste and oversimplicity. The major concern of the reader will be with the ample material the author presents in the historical and biographical field. In this respect assuredly Dr. Patrick's book is a notable achievement. The author follows a threefold

method: first, a detailed story of the times (and the tensions of the times) in which Pascal and Kierkegaard lived; second, their own lives and witness as testified to by their writings; third, the inter-relations of their life and thought. It must be admitted that the method adopted involves the writer in much repetition, and puts strain upon orderliness. But in relation to the difficult theme of Kierkegaard repetition is a good aid to vividness. The large result is never in doubt at the end. The inner and outer drama of these two burdened and witnessing lives comes before us here in a detailed and graphic recording. The author speaks of them as 'men whom he humbly admires and loves,' and by a keen sympathy with their purpose he has entered as an expositor into their fervour and challenge in their times. It would be difficult to name any book in English dealing with the same theme which gets 'inside' its subject as this one does by power of sensitive inquiring.

One feature of this book—which will be of special interest and assistance to students in this field of theology—is its wealth of literary references. Dr. Patrick culled patiently and carefully from a large field of 'authorities.' His great linguistic abilities put this readily within his reach. In addition to this his exposition is helped forward by the large extracts he provides from the writings of the two men whose witness he is describing. These selections help to make the book what the author wanted it to be, a personal encounter between Pascal and Kierkegaard themselves and its readers.

J. MACLEOD.

RECENT TRENDS IN RELIGION.

A *Postlude to Skepticism* (Cloister Press, Louisville; $2.50) is the somewhat optimistic, and even jaunty, title of a book which seeks to defend the theistic and Christian view of the world. It comes from the pen of the Rev. Ralph Sadler Meadowcroft, B.D. (Drew), S.T.M. (Union), Rector of Grace Church, Charleston, S.C. The assumption implied in the title is that the type of scepticism so popular in America after the first World War has now after the second fallen into disrepute. Mr. Lippmann's 'Preface to Morals' now gives place, as it were, to Mr. Meadowcroft's *Postlude to Skepticism*. But perhaps this is an unfair assessment of the implications of the title. In any case, Mr. Meadowcroft's book has the merit not only of reflecting the thought-forms and social trends of the time but also of grasping the truth that we live in a time of great opportunity, in which the postlude to scepticism might well be a prelude to theism.

In Section I. it is urged that the scepticism of denial which dominated 'the mind of yesterday' is not the answer for modern man. The practical effort to construct a new world does not go hand in hand with a philosophy of non-belief. In Section II. it is urged that the religious tendency of 'the mind of to-day' seems to be the answer to humanity's need. Hesitant though he be, modern man does not deny. In Section III. it is urged that a statement of faith compatible with reason and related to the problems of modernity may lead men out of the faithless mind of yesterday and through the questioning mind of to-day to the transcendent certainty of the permanent mind, 'the mind of yesterday, to-day, and for ever.'

Such a summary may suggest that the scheme of the book is sometimes apt to dominate and shape the theme, which indeed appears to be so. But none the less the individual chapters are written freely, and not shaped to a logical framework. They deal with such subjects as the sceptic's creed, the reasonableness of faith, the reality of evil, the personality of God, the Church and the Kingdom. They are fresh and topical, and their teaching is enforced with vigour and competence, and in view of recent discussions. The theological standpoint may be described as Liberal Protestant, though indebtedness is shown to a conservative writer like Karl Barth.

W. FULTON.

PHILIP OF SPAIN.

A book by the late Professor C. J. Cadoux, M.A., D.D., D.Litt., of Mansfield College, Oxford, on *Philip of Spain and the Netherlands*: An Essay on Moral Judgments in History, has just been published by the Lutterworth Press (18s. net). As one would expect, it is both scholarly and interesting. Himself a distinguished teacher of Church History, Professor Cadoux knew all the difficulties that beset the historiographer. Only a fraction of the facts about any historical personage are known. What we possess about anybody is only a selection of facts. The predilection and even the prejudice of the writers who deal with him colour, and even determine, the selection. So with the equally important task of interpreting what facts are selected. History without interpretation is not history. And here, too, predilection plays its part.

We are all familiar with the modern love of 'debunking' and 'white-washing,' the attempts to reverse judgments which have become traditional. That is modern but ancient as well. The curious sect of the Cainites knew all about it. Dr. Cadoux points out that this attempt to reverse values has up to a point its good side. The historian must never accept 'traditional' estimates without fresh examination. Nor must he judge a sixteenth-century character by twentieth-century standards.

But he argues, and surely he is right, that historians who go the length of saying that the moral character of any 'personage' is irrelevant have gone to an absurd extreme, for it is evident that what a man does is partly determined by what he is.

Dr. Cadoux's verdict on Philip is that when all allowances for his period have been made the 'traditional' view of his character is fundamentally right, and his recent apologists have not succeeded in their white-washing.

The struggle against Philip's tyranny in the Netherlands is graphically set forth; and incident-

ally his crooked policy towards England is adequately revealed. Philip, attempting to cajole and mislead Elizabeth while his dockyards were working overtime to get the *Armada* ready, reminds us of Japan's peace-mission to America on the eve of Pearl Harbour. Altogether, it is a worth-while book. And not only is there a very full index at the end, but at the beginning a detailed summary of Contents which is very useful. W. D. NIVEN.

In *The First Twenty-Five Years of the Bible Churchmen's Missionary Society* (B.C.M.S., London; 7s. 6d. net), by the Rev. W. S. Hooton, M.A., B.D., and the Rev. J. Stafford Wright, M.A., we have an account of what this Society has sought to do and has accomplished since it was founded in 1922. It will be remembered that it separated from the C.M.S., claiming to do so in defence of 'the whole-hearted acceptance of the trustworthiness of the Word of God written and the Word of God Incarnate.' We are told that 'all hope of reconciliation has now disappeared,' but that the separation has been overruled for good. Every Christian will rejoice if this is so.

The story the book tells is one of almost continuous extension of the Society's activities. In the first ten years ten widely scattered 'regions' had been entered, extending from the Arctic to West and South China. In the former of these areas, we are told, the Society had 'stepped in to save work initiated in earlier years' and it still keeps its foothold in what is said to be 'the most northerly Mission Station in the British Empire.' Later on, for this Society as for others, there have been set-backs. The menacing clouds that hang over their work are enumerated as 'civil strife; political uncertainty; dacoity; fantastic prices in China, Burma, and India; violent discords between Jew and Arab; the threat to economic stability at home'—to which the Report adds 'modernizing and "liberalizing" tendencies in Protestant Churches' against which this Society is believed to be 'a standing witness.' No doubt these various influences have their influence in making the missionary situation uncertain, and it is wise of the Society to recognize, as they do, that such facts make it necessary that the foundations which are laid are such as 'will endure if the missionary has to withdraw.'

The book is admirably equipped with illustrations and maps as well as with facts as to what this Society aims at achieving. One wonders if the loyalty of the missionaries to their task is strengthened by the rule requiring them to sign anew each year their acceptance of 'the Basis.'

And Here a Rainbow (Epworth Press; 7s. 6d. net), by the Rev. Leslie F. Church, is a sequel to the author's 'In the Quietness' and 'In the Storm.' It is a further application of the Christian faith to these troubled times. The message is, 'Out of the clouds—a rainbow.' The substance of the chapters has been given, as we are told, in places as far distant from each other as Jerusalem and Assisi, Bethlehem and Haverfordwest, Baghdad and Birmingham. The chapters take the form of sermons; and excellent sermons they are, based on well-chosen and unhackneyed texts, couched in simple and vivid language, abounding in illustrative instance, and reflecting a mind well-stored and sensitive to spiritual impressions. An attractive feature of the book is the quotations in prose and poetry that follow the text and precede the exposition.

The Creed of a Christian (Epworth Press; 3s. 6d. net), consists of Six Broadcast Talks by the Rev. W. M. F. Scott, M.A., Vicar of Christ Church, Sefton Park, Liverpool, and the Rev. H. Watkin-Jones, D.D., Tutor in Church History, Wesley College, Headingley, Leeds. In the Foreword the B.B.C. North of England Religious Broadcasting Assistant says that the Talks here published make 'a very useful handbook of Christian doctrine.' But this is to make too large a claim. The little book treats of Creation, the Image of God, the Biblical Revelation, the Work of Christ, the Christian Church, Eternal Life; and both writers have succeeded in expressing Christian thought on those subjects with remarkable clearness and simplicity.

Whom They Pierced (Longmans; 3s. 6d. net), by the Rev. Mervyn Stockwood, Vicar of St. Matthew's, Moorfields, Bristol, is based upon Addresses given on the Good Fridays of 1946 and 1947. The purpose of the book is devotional; and the Bishop of London, who has chosen it as a Lent book, commends it for its devoutness and eloquence. It does not touch upon the doctrine of the Atonement, but discusses some of the simpler and more practical implications of the Cross. In the form the book has taken the material is arranged in eight chapters, the last seven being based—more or less—upon the Seven Last Words. A perusal of the book confirms the Bishop of London's characterization of it; it is not only devout in tone but full of a searching eloquence.

Doctrinal Outlines (Pickering & Inglis; 5s. net), by Mr. Robert Lee, is described on the title-page as Outline Studies of the Fundamental and Great Basic Doctrines of our Christian Faith, designed as a help to young Christians. The Lectures here published were first given to a Training Class for City Missionaries. They have already appeared in three small books, now out of print. The standpoint is one of Biblical orthodoxy, and the expositions are strongly evangelical in tone. The author has been at great pains to make his points clear, and he has been very successful in doing so. There is a copious use of Scripture references.

Pilgrimage of the Plain Man (Skeffington; 8s. 6d. net) consists of a further seventy-five short sermons by the Rev. L. B. Ashby, writer of the Saturday religious articles in 'The Daily Telegraph.' The present volume makes, we are told,

the sixteenth of the series, which has come to be known by the name of 'The Plain Man.' About half the volume covers the greater part of the Christian Year, the remainder deals with Christian belief and conduct in general. We have sampled quite a number of the little discourses, and have found them to be clear and simple, and at the same time thoughtful. Many preachers would find them useful and suggestive.

Professor E. Allison Peers tells us that he has long been haunted by a phrase out of the Song of Solomon—My beloved standeth behind our wall. Hence, as he explains in an opening essay, the obscure title of his latest book, *Behind That Wall*: An Introduction to some Classics of the Interior Life (S.C.M.; 6s. net). It is not an alluring title, and may turn some aside. But, if they find their way behind that wall, they will come upon something, and, perhaps, Some One, that it were foolishness to miss.

This is not one of the author's major works, consisting, in the main, of a series of broadcast talks, and so brief and quite slight in structure and design. But there is the usual fullness of knowledge, the aptness, and the same fine spirit to which we have become accustomed in all this scholar does. Here we move in great company in studies, averaging seven pages each, of St. Augustine, St. Bernard, Ramon Lull, Ruysbroeck, St. Ignatius of Loyola, St. Peter of Alcantara, St. Teresa, St. John of the Cross, St. Francis of Sales, Jeremy Taylor, Henry Vaughan, Thomas Traherne, 'The Imitation of Christ,' and 'The Cloud of Unknowing.' That is an appetizing menu. And the thing is deftly done. There is real skill in teaching, conveying accurate knowledge, arousing interest, and, in little bibliographies appended to each chapter, showing how to press on further. The writer has, of course, his own favourites. The more mystical the subject, in the exact sense of that much abused term, the better does he love him. Thus of the unknown author of 'The Cloud of Unknowing' he tells us, 'None of the writers mentioned in this book would I rather meet in the flesh, not even St. Augustine or St. John of the Cross.' Whereas, though he tries to be quite nice to him, a man like Brother Lawrence makes no very marked appeal to him. Yet many of us simpler people owe much more to him than to the darker of the saints. It takes all kinds of folk to make a world. But he must be a strange soul who cannot in this little book find something wise and helpful.

Under the title of *The Kingship of Christ* (S.C.M.; 4s. net) Dr. W. A. Visser 'T Hooft, General Secretary of the World Council of Churches, has published his Stone Lectures delivered at Princeton Theological Seminary. In these Lectures he seeks to give an interpretation of recent European theology. In view of the fact that many American Christians are realizing the need for a restatement of the social gospel of the twenties, and the European churches are at last beginning to discover their responsibility to the world, it seems to him that the central theme of the 'trans-oceanic ecumenical conversation' between the American and the European churches is the nature of Christ's Kingship and its implication for the Church and the world. Accordingly, the Kingship of Christ in the Bible, in the Church, and in the world is set forth in successive chapters. These are preceded by one on the Kingship of Christ in Protestant Theology (the third element in the *munus triplex*) and another on the Kingship of Christ in the Years of Struggle (since the first World War). Dr. 'T Hooft is in close touch with the relevant Continental literature, and his sources are carefully documented. It is, however, difficult to assemble the material for the interpretative task under the single rubric of the Kingship of Christ, even from the neo-conservative standpoint in Protestant theology. None the less this is a volume well worth perusal.

The Burge Memorial Lecture, delivered in the Great School, Westminster School, 3rd December 1947, is entitled *The German Problem and the Responsibility of Britain* (S.C.M.; 1s. net), and comes from the pen of Mr. Robert Birley, formerly Headmaster of Charterhouse, and now Educational Adviser, British Zone, Germany. He reminds us that we are attempting to help the education of a nation that recently suffered a complete moral collapse. The nature of this collapse he endeavours to assess before passing to consider the task that faces us. He suggests three ways in which the churches in this country may help in Germany: (1) closer relationships should be established between the British and German churches; (2) help should be given in Universities and with Adult Education in Germany; (3) we should show that Germany is, in the Christian sense of the term, a 'neighbour.'

The latest addition to the series of Tyndale Lectures is by Mr. F. F. Bruce, M.A., and is entitled *The Hittites and the Old Testament* (Tyndale Press; 2s. 6d. net). Mr. Bruce, who is Head of the Department of Biblical History and Literature in the University of Sheffield, is a Greek scholar of distinction who has also made a study of Hittite. As is well known, until the later years of the nineteenth century nothing was known about the Hittites except what little is related of them in the Old Testament. After surveying these Biblical data, Mr. Bruce gives an account of the rediscovery of the Hittites and of their empire, and then examines the Biblical data in the light of what has been learned from the Hittites themselves and their non-Israelite contemporaries. The concluding section of the lecture is an attempt to answer the question whether 'Tidal king of nations' (Gn 14^1) was a Hittite king. To this Mr. Bruce's answer, somewhat tentatively, is that he was Tudkhalias I. (*c.* 1740 B.C.), who was contemporary with Abraham according to a now probable reckoning. The lecture is followed by an Appendix of Notes and a Select Bibliography, and is a useful summary of knowledge of a people whose importance for the understanding of early Biblical history can hardly be exaggerated.

Science and Religion.

By Professor Herbert G. Wood, D.D., Birmingham.

It is not necessary to preface this paper by discussing definitions of science and religion. We can best approach more exact characterizations by examining some popular ideas regarding both science and religion and their relations one to another. In all probability if a psychologist were testing our free associations of ideas, the mention of the words 'science' and 'religion' together would at once suggest 'conflict' to most of our minds. We have the impression that since the Renaissance science and religion have been involved in constant conflict and that religion has been obstinately fighting a losing battle. Some imagine that the complete triumph of science and the elimination of religion is only a question of time, and that now it is only a question of a short time. Personally, I believe, and I shall seek later on to show, that there is an inevitable and healthy tension between honest religion and genuine science, but I do not think that there is or can be a mortal conflict between them. Most of the so-called conflicts of science and religion have been conflicts between science and obscurantist theologies on the one hand, or between religion and pseudo-scientific philosophies on the other—conflicts between those who stood by established facts or probable scientific theories and those who mistakenly supposed that religion was bound up with assertions of fact which had been disproved or become highly disputable, and conflicts between those who saw clearly the inadequacy of rationalist theories of religion and rationalists who mistakenly identified the fallacies of naturalism with the findings of science. The most familiar example of obscurantist theology in conflict with science is the quite indefensible treatment of Galileo by the Inquisition in Rome. The stubborn refusal to recognize the mythical character of the stories of Creation has persisted in influential Christian circles until a generation ago and has not entirely disappeared even now. It reflects little credit on the Christian mind. Dean Colet, writing not only before Darwin and Newton but some fifty years before Copernicus, could see that the first chapter of Genesis should be regarded as a poetic fiction. The Church would have been saved from grave error and serious embarrassment if it had gone to school with this Oxford Reformer.[1] The positivism of Auguste Comte furnishes a clear example of a pseudo-scientific philosophy, with its illicit assumption that religion is nothing but a pre-scientific way of thinking, a pre-scientific interpretation of Nature or the universe. The denial of the possibility of religious knowledge on the ground that the only genuine knowledge is that which is obtained and tested by the methods employed in the physical sciences is another widely held irrational prejudice on which scientific humanists and the exponents of logical analysis seem disposed to unite.[2]

If we recognize, as thoughtful persons increasingly do recognize, that past conflicts have been due in large measure to religious-minded people misunderstanding both science and religion and to scientifically minded people misunderstanding both religion and science, it is natural to look round for some delimitation of territory between science and religion so as to prevent future misunderstanding and eliminate conflict. Let each have adequate *lebensraum* and absolute sovereignty in its own sphere and all will be well. Cannot we devise a truce which may prove to be a lasting peace? This is what Tennyson was seeking in familiar, or once familiar lines in *In Memoriam*, 'Let knowledge grow from more to more, But more of reverence in us dwell.' Reverence and knowledge should advance hand-in-hand. Lowes Dickinson sought such an eirenicon in *Religion: A Criticism and a Forecast.* The finest exponent of such a composition between science and religion to-day is Julian Huxley. The broad lines of such an understanding are usually given in a series of contrasts. Religion is the realm of faith, science the realm of knowledge: religion belongs to the heart and to our emotional life, science belongs to the head and to our intellectual life: religion is concerned with the unknown and unknowable, science with the known and the knowable: science has sway in the world of fact, religion in the world of value. At first these distinctions look hopeful and we seem to have placed religion and science in distinct neatly separated departments. But a closer consideration reveals that the matter is not so simple as we had hoped. Faith and knowledge, heart and head, emotion and reason, value and fact, refuse to be separated. We can distinguish them, but if they are opposites they insist on interpenetration and refuse to disentangle. What God hath joined man divorces at his peril. Try

[1] See F. Seebohm, *The Oxford Reformers*, ch. 2, sect. 3.

[2] The fallacies involved in this popular assumption are admirably exposed in Professor John Macmurray's book, *The Boundaries of Science.*

to hold science and religion apart in this way and both suffer, both in the end decay. In any case, the attempt to hold them apart is bound to fail. The terms of the truce will be rejected by both sides, because both science and religion deal with all reality, known and unknown. There is knowledge implicit in religious faith: there is faith implicit in scientific knowledge. There is no such thing as pure emotion and no such thing as pure reason. (Faculty psychology is dead as mutton!) Fact and value cannot be simply opposed to one another, for existence as fact is a value (a live dog is better than a dead lion), and true values are not just subjective fancies but compelling realities. So we must think the matter out afresh even if the contrasts give us some useful pointers as to the distinctive characters and functions of science and religion.

Let me then attempt to define the respective approaches of science and religion to the world of reality. In scientific inquiries we are observing, classifying, measuring, and experimenting. We are putting questions to Nature and, to facilitate our inquiries, we analyse or break up the field of inquiry. We separate off this or that set of phenomena, isolate this or that aspect or department of Nature. As Professor Levy says, science deals with isolates. Much of the time we are engaged in looking for laws or generalizations which include a number of facts, and, more particularly, we are seeking to understand natural processes which are or which can be repeated. We seek to discover principles which are capable of new applications in our hands and in our interests.

The purposes served by science, the motives inspiring our scientific activities, are threefold. There is first the love of knowledge for its own sake, the satisfaction of pure curiosity. There is second knowledge sought for love of or interest in the object of our knowledge, for example, bird-watching as a hobby. Natural science may be and is inspired by sheer love of Nature. Thirdly, there is knowledge for the sake of power, of control over Nature. It is important to remember that in so far as science is the pursuit of knowledge for the sake of power, it is concerned purely with means and not with ends. It can tell us how to achieve our ends, it cannot tell us what our ends should be. No advance in natural science can finally determine for us the good life. It can make us efficient, but cannot tell us to what purposes or causes we should devote our efficiency.

Now religion is concerned with the determination of life-purposes. H. G. Wells said, 'I believe' really means 'I give myself to.' Religion is essentially the recognition of and surrender to supreme values. True religion is the recognition of and surrender to genuine values, values legitimately regarded as the highest. False or mistaken religion is dedication to false or overrated values. Everyone has some sort of religion, some object of devotion which he treats as determining the purpose of his life, the meaning of his existence. The cynical materialist whose philosophy is, 'let us eat and drink for to-morrow we die,' has his religion. As St. Paul succinctly says, his god is his belly, his ultimate values are food-values. This is the religion of the rich fool.

We may conclude from this account of the purposes of science and religion, first, that science is no substitute for religion; second, that science cannot conflict with true religion; third, that science is a necessary part of true religion and fourth, that science is a corrective of false religion. So far from natural science being opposed to true religion, it is its ally. It contributes, in my judgment, to true spiritual religion in two ways. First of all, every form of scientific inquiry is the spiritual activity of a rational purposeful person. Natural science is impossible for things and for animals. It is only possible for persons. If we were just a part of Nature as things and animals are, we could never know and control Nature as we do. The one philosophy which is entirely incompatible with natural science is materialism, *i.e.* the assumption that human behaviour is determined in exactly the same ways and in accord with the same laws as the movements of inorganic matter or as the processes and movements of living organisms. In scientific inquiry we stand over against Nature, questioning her, judging her. To suggest that knowledge consists of sense-impressions automatically systematizing themselves is not so much untrue as meaningless. We could not know Nature if we were not at one and the same time part of Nature and something more than a part of Nature. The earth may be and in a sense is our mother, but God is our Father. And it is our sonship to God which saves from a mother-fixation to earth.

To me, then, natural science is a standing protest against materialism or any form of naturalistic philosophy. It is not indeed the source of my trust in God or of my conviction that we are God's children, but it confirms and reinforces my faith.

Secondly, the pursuit of knowledge particularly in so far as it is motived by love of knowledge for its own sake and by the love of Nature, is an essential part of the good life. It is not indeed the whole of the good life, and in isolation it does not yield its full satisfaction, but the best human life and the finest human character require this element, this delight in knowledge and in discovery. Knowledge pursued for the sake of

utility and of power is also good in itself. The distinction between pure and applied science is convenient and necessary, but it is snobbery to pretend that there is something not quite nice or respectable about applied science. Such snobbery resembles the old prejudice in polite society against people engaged in trade! So natural science with its threefold motive and aim is a large part of those values to which we should give ourselves. So natural science, in my judgment, becomes part of true religion.

What, then, does true religion contribute to science? First, it will help the scientist to give due recognition to the first and second motives, and help to save him from having his labours limited to the third motive or purpose, which would involve eventually making science the servant of the blind pursuit of comfort and power. And second, true religion would enable the scientist to realize the full worth-whileness of his pursuits as contributing to realize the chief end of man, which is, to glorify God and enjoy Him for ever. Scientific discovery and achievement provide a way of glorifying and enjoying God.

Now I come to my final point which is that though true religion and genuine science are allies and lend support the one to the other, yet there is an inevitable tension between them, a tension which need not be regretted, for it may be healthy, but which must be recognized, since unrecognized and misunderstood it becomes unhealthy and causes distress.

The tension arises from the fact that in natural science we are acting as judges and masters, while in religion we are submitting as servants or children. In science we stand aside from the object of our inquiry, aloof, dispassionate, critical, analytic. In religion we give ourselves away in adoration and surrender: if there is any criticism, it is directed against ourselves. The scientific attitude of mind tends to be concerned with aspects of reality, which we sometimes mistake for the whole of reality. Religion is concerned with what is ultimate in the universe. Religion like art is more appreciative of wholes and more appreciative of unique individuality than science. The difficulty of combining artistic appreciation of wholes with critical analysis of details is well known from the way schools have often killed our interest in Shakespeare. The two should play into one another's hands, but often they do not. So with science and religion, science can give us all that we can know about the external world, and about ourselves so far as knowledge is a matter of exact measurement and of controlled experiment. But there are truths about God and the world, about ourselves and our fellow-men, which can only be discovered when we stop measuring and experimenting, cease to be critical and analytic and give ourselves away in worship and service. There is the crux of our problem. When ought we to be coldly critical, dispassionate judges and when ought we to be passionate lovers and adoring worshippers?

There is an old line about the man who could be so insensitive as to pry or peep and botanize upon his mother's grave. We have also heard of pious students who have tried to get through their examinations on nothing but prayer. It is possible to botanize when you ought to pray, and it is possible to pray when you ought to botanize or work in a laboratory. *Pectus facit theologum:* the heart makes the theologian. If this is forgotten, theology may become the most profane of the sciences.

There is no simple solution of this central problem in the life of the spirit to-day. We can't rid ourselves of the tension by suppressing either our scientific interest or our religious interest. We must learn to combine them. What is true for the individual is true for society. The society which neglects science in the supposed interests of religion and the society which neglects or denies religion in the supposed interests of science are alike doomed to decay and disaster. We shall make our best contribution to the world and to a new social order only if we honestly face this tension and seek to do justice to both sides of it.

In the Study.

Virginibus Puerisque.

The King's Messengers.

By the Reverend Arthur F. Marsh, Bournemouth.

'By this shall all men know that ye are my disciples, if ye have love one to another.'—Jn 13^{35}.

Nearly three hundred years ago when Charles II. was in exile he wanted some means of sending secret messages to his supporters in England, and for this purpose he started a courier service which was operated by four of his most faithful followers. He had two men with him in exile and two in England. The great danger of this was that by some mishap the messages might fall into the hands of the enemy, so he devised a means of identification whereby the messengers might be certain that they were handing the message over to the right person. He had with him a silver dish

on which were four ornamental greyhounds; he broke these off and sent one to each of his men, and this became their badge of office. This started a courier service which has existed ever since and which is known to-day as the Corps of King's Messengers.

The duty of men who belong to this Corps to-day is to carry diplomatic messages which are too secret to be sent by the normal means of communication and to deliver them personally to our accredited representatives in foreign capitals. There are only about a dozen of these men and they are usually retired Army officers who must be very brave and trustworthy men because at all costs the message they carry must either be delivered to the proper person to whom it is addressed or else destroyed so that no one else may get it. It is a condition of their employment that they must live very near to their headquarters at the Foreign Office, and they must be prepared to travel anywhere in the world at a moment's notice. And wherever they go they are recognized by the little silver greyhound badge which allows them to pass through the Customs Department of any country in the world without having their cases opened for examination.

Now, you and I, as disciples of Jesus, are the King's Messengers, and like the members of this ancient Corps we must fulfil the same conditions. We must live near our headquarters, that is, we must keep in touch with Jesus by saying our prayers, by reading the Bible, and by making the ideals of Jesus our own. We must always be ready for service by being prepared to demonstrate our Christian principles whenever and wherever our loyalty to Jesus demands it. And we must always wear our badge of discipleship by spreading abroad in our lives by our example the spirit of love, for, says Jesus, 'By this shall all men know that ye are my disciples, if ye have love one to another.'

Beetles and Beetling.

By the Reverend John T. O'Hara Thomson, B.D., Uddingston.

'Though he cause grief, yet will he have compassion. . . . For he doth not afflict willingly nor grieve the children of men.'—La $3^{32.\ 33}$.

I had the very great privilege recently of being shown over a factory where linen is woven into some of the lovely things with which we are all familiar. How the complicated machinery—the looms and so on—can make threads into linen fabric I can't even try to explain to you. One thing, however, impressed me very deeply. We were shown, in a particular department, huge lengths of cloth which had just come off the loom. We asked if this were the finished cloth, and were told that so far as the looms were concerned it was. 'But,' said the manager, 'there is still another process. Come into this next department.' When we entered this next department it was to be greeted by the thud, thud, thudding of what in our ignorance we took to be hammers. There was a huge roll of cloth, rolled around large drums shaped like cylinders, and a mighty wooden mallet was pounding here, another there, but always a multitude of mallets kept falling sharply in their own order on the cloth hung over the drums. 'Why all this pounding? What need is there to hammer the cloth like this?' we asked. Our escort explained as simply as he could. 'It serves a double purpose. First, it takes away all looseness from the texture. These mallets or hammers are called Beetles and they pound the threads so that they come closer and so you have a closely knit and closely woven fabric. Also, this Beetling, as we call it, takes away all dullness. It puts a sheen on the cloth. It gives it the shiny appearance that you so much admire in a tablecloth or handkerchief.' Which, indeed, we found to be true. For when we were able to examine a piece of cloth before and after the beetling, we found that its last state was very much lovelier than its first.

All this set me thinking. The world is just a kind of factory where you and I are day by day weaving for ourselves the pattern of life. But, even when we make the best of it that we can, the fabric that we weave still needs 'finish.' It is God who gives the 'finish,' who makes our lives bright and beautiful. And often the only way He can do this is by bringing to bear on us His 'Beetles' or His 'Hammers' or whatever we care to call them. At any rate, they are the things that hit us hard.

One hard-hitter is Conscience. When we do wrong it refuses to let us alone; it causes us uneasiness; it gives us pain.

Another hard-hitter is Adversity. You know what I mean by adversity. Perhaps you don't get the wonderful things that other boys and girls get, just because mother and father are so poor. Poverty and illness hit very hard. But they may not be things that are bad for you. They may be God's instruments for making you what He wants you to be.

God wants us to be the best that we can be; He wants us, indeed, to be like Himself. And if the process be painful, we must not complain. He knows what He is about, and we can surely trust Him.

The Christian Year.

Whitsunday.

How Jesus Comes Back to His Own.

By the Reverend John L. Kent, M.A., Glasgow.

'I will not leave you comfortless: I will come to you.'—Jn 14^{18}.

'Comfortless' is a tame and colourless word in which to translate the meaning of our Lord. His was a stronger word with the blood-red stain of tragedy in it. Behind it stands a picture. A huddle of children suddenly bereft of father and mother, defenceless and terror-stricken, crouch close together in a cold, heartless world; no food, no friends, no home. Forlorn, desolate, orphaned. That is what Jesus means.

Desolate! Here we have the clue to the

disciples' distress on this memorable evening. They had just listened to the most shattering piece of intelligence human ears had ever heard. Jesus was about to depart from them. Their hearts were gripped tightly by a cold and paralysing fear. Have you ever stood beside a brother and watched him take in the news that his dearest would never return to him again? Ever seen the horror in his eyes, the stupor spread over his being, the sickness of utter dereliction bleach white his cheek? That is how the disciples felt. Desolate!

It is the word in which much of mortal man's experience is mirrored. Indeed, it aptly fits our mood at this present hour. It accurately describes our feeling as we see our world, seized by malign, destructive forces, being hurried off to what looks like certain doom. It expresses our mind as we behold our own country rallying its strength in a desperate effort to escape the chasm of destitution and wretchedness. It gives utterance to our hearts as we gaze with astonished eyes at our fellow-men treating with indifference and contempt those moral values and principles without which we must surely perish, still pinning their faith to creeds that have been proved impotent to save. Desolate!

How can we escape this feeling of abandonment when we are surrounded by men who regard the faith, so precious to us, as a meaningless irrelevance? If they give countenance to it at all, they treat it as a topic for discussion, as a fine theme for heated argument and not as a gift to be received and a force urgently demanding to be harnessed to their lives. Even where they pay higher respect to it, they put their trust, as some one has put it, in 'a God without wrath who will bring men without sin into a kingdom without judgment through the ministrations of a Christ without a Cross.'

To men who were feeling utterly helpless and abandoned this word was first spoken. To modern men having the same sense of complete desolation upon them the promise is renewed. 'I will not leave you desolate. I am coming to you.'

So easily we forget the fullness of the gospel that is ours. For it is not merely Incarnation—the glorious message of a human life enshrining the majesty of God's wisdom and power. Nor is it merely Atonement—the good news of a Cross vouchsafing man's eternal salvation through the judgment and mercy of God. It is also Inspiration—a Spirit in whom Jesus is communicated to men; a Spirit through whom He comes perpetually to end their orphaned condition. To the solitary and forsaken He is father and mother, a warm, radiant, sustaining and empowering presence, by the Spirit. This is the theme that makes the gospel complete. For a long time now we have been ignoring this aspect of our faith and thus impoverishing our experience.

All throughout His life He was telling men of the coming of the Spirit. He was bidding them look forward, pointing ahead, directing their eyes beyond His death when something infinitely great would happen. On this last night of His earthly fellowship with His disciples He was relieving their sorrow and illumining their darkness by announcing the advent of the Spirit. After the Resurrection when He stood amongst His disciples in the Upper Room He intimated that soon now they would receive the Spirit. And at Pentecost the Spirit came. At an hour not less wonderful than that in which He was born or that in which He died for the salvation of the world, Jesus came back in the Spirit, to be to His disciples all that He had ever been to them—and more. 'If Jesus gave personality to the Spirit,' says Wheeler Robinson. 'the Spirit gave ubiquity to Jesus.' 'I am coming,' cries Jesus, 'not once, but always, not here, but everywhere the friend and father of the desolate, to bring them a clearer light, a firmer courage, and a greater power.' Proclaim the advent of the Spirit.

Jesus comes in the Spirit to fulfil our nature. The experience of forsakenness, when man feels desolate, forces him to seek fulfilment in the myriad ways that are open to his feet. But all alike fail—all except one. Kierkegaard was a lover of Nature, and who has described with greater skill and more entrancing beauty birds and flowers and sea? He would have his moods of melancholy and take his little gig to his wild and favourite spots, hoping to find peace, but without avail. 'The hoarse cries of the sea-mews reminded me that I stood alone and everything disappeared from before my eyes.' So with every expedient man tries: nothing satisfies his haunted, homeless soul—nothing but Jesus. Something within us recognizes in Jesus that which will bring peace to our aching hearts.

Thou, O Christ, art all I want;
More than all in Thee I find.

All existence arrives at its goal in Christ. And it is the Spirit who brings Jesus into our hearts. 'Human personality,' says Niebuhr, 'is so constructed that it must be possessed . . . by the Holy Spirit.'

Jesus comes in the Spirit to confirm our discipleship. When we taste the satisfactions of Christ through the fellowship of the Spirit something happens that cannot be hidden. Paul has many figures by which he seeks to make plain and vivid the work of the Spirit. One of them is that of a seal. As the die leaves its stamp on the molten wax or soft metal, so, he says, the Spirit impresses the mark of the Owner on the Christian disciple. Clearly and distinctly, the evidences will be there for all the world to discern. We are no longer orphans. We are owned, bearing upon us the family seal. No huddle of shivering, fatherless children are we. We are the sons of God. 'Love, joy, peace, long-suffering, goodness, faith, meekness, temperance'—these are the virtues which will make manifest whose we are. The fellowship in which as Christian brothers we are bound together will demonstrate the Spirit's operation. Our blazing, fearless devotion to our Lord and Master will advertise the presence of the Spirit with us. 'A Christian,' it has been said, 'of the New Testament pattern is as noticeable by his fellows as a white man among black men, or a civilized man among savages.' So we stand before the world, unconscious of what men see in us, but

knowing this, that Jesus Christ has come to us in His Spirit and has turned darkness into light, desolation into peace.

Jesus comes in the Spirit to guarantee our hopes. While we are aware of changes we never know complete success or full attainment. Persistently we are agonized over our continued failure. The world of men frustrates us. They will not allow the free play of the Spirit through us but will openly defy and secretly defeat us. The tension of human wills and minds in the Church disappoints and dismays us so that even there we are often in an anguish of despair. Our own deceitful hearts beguile us. Our deepest sorrow comes not from the world or from the Church but from ourselves. If we are the temple of the Holy Spirit, it is often a desecrated temple. What ugly and destructive partners do we allow to share it with Him. 'Oh, wretched man that I am. Who will deliver me?' That is our heart-wrung cry. It cheats us into thinking that, after all, we are still forsaken. Paul, who knew most about this sense of defeat knew also most about the answer to it. He tells us that it is part of the office of the Spirit to give that answer. The Spirit, he declares, is not the full assurance of complete triumph here and now. He is the promise of the victory that is yet to be. He is the first instalment of the final inheritance, 'the earnest,' to use his own word. We are not being deceived and defrauded by the Spirit. We are being given the thrill of the first success in the campaign that will go on conquering to conquer. Our satisfactions in Christ are but the crumbs of the regal feast that will one day be ours. The Spirit is introducing us to the new order in which Christ shall reign until all His enemies are made His footstool.

TRINITY SUNDAY.

The Doctrine of the Trinity.

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH.

'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'—Mt 28^{19}.

The Trinitarian formula is puzzling, and how did it arise? It was the inevitable outcome of Christian experience. It was the logic, not of controversy, but of communion, and sprang from a growing intimacy with God and an increased awareness of how He inhabited the human struggle.

1. The Christian revelation is threefold. The disciples accepted the Old Testament contention that God is one, not several but single, an undivided God who claims undivided worship. They believed in a Deity without rival, a Divine unity, the Creator and Ruler of the world. He was God the Father.

Then, as they kept company with Jesus, they noted that He lived and spoke as one who had inside knowledge of the Father and shared the Father's life. He convinced them that God the Father was very near, within reach and within call, in such close proximity as to be available in an instant. People have a recurrent misgiving that God may be only a celestial remoteness, 'far beyond our vision and our hail.' A novelist tells how a young British officer in India, whose beautiful wife lay dying after only two years of wedlock, tried to pray when his world of love was crashing in ruin. He harked back to the prayer he had learned at school, the only one he knew. 'Our Father which art in heaven,' he repeated to his distrait mind. Was there a Father in heaven? He had never thought much about it, it did not seem to matter, and now when he was shaken with a storm of grief it appeared unavailing. A Father in heaven seemed too distant from the human crisis to make any difference. But in the experience of the disciples Jesus banished any suspicion that the Divine Father was too far away to come to the rescue. The Master showed them a Father who was not merely God in heaven, but also God on earth, close at hand, and their conception of God was so enlarged, their view of the Divine nature was so expanded, that they began to surmise that the Master, who was alongside of God and bound up in Him, must be akin to Him.

Hush, I pray you!
What if this friend happen to be—God?

After the Resurrection the disciples were certain that their Lord was Divine, exalted to the right hand of God, enthroned with the Deity. Jesus Christ was thus recognized as the Son of God, not another God, but inseparable from the Father. This was the discovery that God had a dual content and was a twofold unity. Heine derided the type of Christianity, 'which was free from the Divinity of Christ, like turtle-soup without turtle'; that is to say, the essential substance of God the Son was left out. God the Father so confronts us in Jesus Christ that Jesus Christ is Divine, the Son of God, and it is only by our attachment to Jesus Christ, our self-commitment to Him, that we come to the Father, and arrive at the consciousness of His Fatherly care.

This gives us a twofold God, a dual unity, Father and Son, but there was more than this in New Testament religion. There was also the urge, the power of the Holy Spirit, experienced with such striking effect at Pentecost, and never absent since. The Holy Spirit was felt to be teaching, upholding, and exhilarating the Early Church, like God broadcasting Himself to believing hearts, and was recognized as also Divine. The Holy Ghost was God present as illuminant and transformer filling the place of the vanished Master and extending His redemptive mission. This was the indwelling and impelling God.

The Church, therefore, registered in a formula what Christian people had experienced of God's threefold self-communication. Hence the Doctrine of the Trinity—Father, Son, and Holy Spirit, combined in one Divine nature, and revealed in successive stages to the early Christians. There was a Trinitarian experience before there was a Trinitarian theology.

2. The Doctrine of the Trinity reassures us that there is personality in God. It affirms that God

is not merely impersonal force or official power, but has the personal touch. The phrase, 'three persons in the Godhead,' describes His companionable qualities, the inclusive grasp of personality, a comprehensive grip on life.

Do not misunderstand. There is more than personality in God. There is a vast hinterland in the Divine Being, there are unexplored magnitudes in God beyond His relations with the cosmic apparatus and the human race, there is an unknown side of God, and mystery remains. God may be said to have a private life of His own apart from His public appearances in the management of the universe and in the salvation of mankind. But the Doctrine of the Trinity defines the side of God which is turned to us in self-revealing love. Calvin observes that the Trinitarian formula for God is 'a description, not of what He is in Himself, but of what He is to us.' God in Creation, in Incarnation, and in Inspiration involves Himself in our lot because He is passionately concerned to retrieve it. In such a threefold personal relation God grapples with our world, makes contact with human folk, and becomes domiciled in their life. God the Father takes a personal interest in us: God the Son, Jesus Christ, makes a personal intervention in our life as Saviour; and God the Holy Spirit is a dynamic and transforming resident in our hearts. The personality in God is a self-imparting love.

The Doctrine of the Trinity defines the personality in God as complex. Of course the statement that there are three persons in the Godhead does not mean that there are three individuals, a trio of independent beings. There are not three Gods; there is one God who has revealed three sides of His nature to us. The personality in God is therefore complex. But this should not mystify us, for has not human personality a composite self? William James points out the triple content in every one when he says, 'There are three of me, a physical me, a social me, and a spiritual me.' But these three selves are inseparable, bound into one personal identity, comprised in a unity which bears my name and address. If there are three of me, it need not bewilder us to be told that there are three of God, a complex personality consisting of Father, Son, and Holy Spirit, and yet all one.

3. The major difficulty is to envisage the personality in the Holy Spirit. Sir Arthur Keith confessed: 'The Third Person of the Trinity—the Holy Spirit—I never could encompass. And even now, when I hear those words drop from the lips of a clergyman, I try in vain to grasp the image he has in mind.' Most people find it easier to think of the Father and the Son as personal than to think of the Holy Spirit as personal. Why then do we call the Holy Spirit 'He' and not 'It'?

Well, the Holy Spirit is more than an influence or an energy. The Holy Spirit is not merely the permanent impression, the lasting effect produced by a Master who has gone and left His friends wistful with an aching sense of His absence—not simply the afterglow when the sun had set. Far from it! The Holy Spirit is the Divine presence, and the vanished Person of Christ was replaced by One with such personal characteristics that He 'helps,' 'makes intercession,' 'speaks,' or is 'resisted,' 'spoken against,' 'grieved.' Now you cannot grieve an influence, an impression, an energy, a force; it is only a person you can grieve by turning a deaf ear to His pleading within.

> And His that gentle voice we hear,
> Soft as the breath of even,
> That checks each fault, that calms each fear,
> And speaks of heaven.

We recognize the Holy Spirit as God come to stay with us in such personal relations as to push on the work of the ascended Christ.

Again, the Holy Spirit is defined as personal, because He is the personal touch of God among persons. The Holy Spirit never uses us as mere dictaphones, recording machines, unthinking and unfeeling instruments which cannot express themselves in reply to God's self-expression. The impact of the Holy Spirit upon us is never so one-sided as to save us the trouble of using our minds and our experience, but is always a personal encounter and a personal interchange. So the Holy Spirit is defined as a Divine person, because His relation with us is personal and reasonable, not mechanical, never treating us as mere things but always as persons who can be convinced and transformed.

Further the Holy Spirit develops our personality by stimulating what is typical in us and by heightening and intensifying our special aptitude. The Holy Spirit acts as a person who makes us real persons, with the distinctive element in us fulfilled. People wish to be themselves. They will never be satisfied with anything else, and the Holy Spirit gives them this satisfaction. As Auguste Sabatier puts it: 'The Spirit of God identifies Himself with the human me into which He enters and whose life He becomes. If we may so speak, He is individualized in the new moral personality He creates.' Thus the Holy Spirit is personal, and completes the personal flair, the particular capacity in each of us, that we may blossom into our true selves and become the sort of people God meant us to be.

'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' The Doctrine of the Trinity is a summary of the growing Christian experience granted to those who are committed to Jesus Christ. Make sure that you are one of them.

FIRST SUNDAY AFTER TRINITY.

World-Wide Church.

BY THE REVEREND W. H. MURRAY WALTON, M.A., VICAR OF BROMLEY.

'From the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering . . . saith the Lord of hosts.'—Mal 1^{11} (R.V.).

Within a few weeks and after an interval of eighteen years, the Lambeth Conference opens in

London. While, of course, it is an event primarily of concern to the Anglican Communion, yet in these œcumenical days any great gathering of Christians is of interest to all, and in this particular instance especially so since the delegates will be coming from all over the world. The bishops will include Indians, Chinese, Japanese, Africans, a Maori, a West Indian, and a Cingalese. It can indeed claim to be a World Conference. On such an occasion, therefore, it is perhaps not unsuitable to take stock of the growth of this world-wide Church. And in order that we may appreciate how great its growth has been, we shall from time to time look back to a century or so ago and see what the World Church was like in those now distant days.

There is a well-known hymn, often sung at Missionary Evening Services, one verse of which runs :

> As o'er each continent and island
> The dawn leads on another day,
> The voice of prayer is never silent,
> Nor dies the strain of praise away.

When one of the great air liners starts on its journey to the lands of the Far East, about half-way across the Pacific it reaches what is known as the Meridian Line ; it is on that line that the new day starts. Fifteen hours ago, on the other side of the world, Maori and Pakeha (white men) could have been seen leaving together the churches of New Zealand. In none of our Dominions has the bond between two races been more closely forged than in New Zealand, and yet scarcely a hundred years ago white men and dark were engaged in bitter strife. But to-day the Church is firmly established in that lovely land—so firmly indeed that during the Great War the only troops known to have asked for and to have been granted the privilege of regular family prayers were the Maori Battalion of the New Zealand Division of the Eighth Army.

If we pass northward to Australia, there in that land which a century ago was a penal settlement where men and women were banished for the rest of their lives—in some cases for offences which would have been dismissed with a caution in these more enlightened days—we find all over that great sub-continent the Church of Christ in vigorous being, not only in the cities and towns of Australia, but in the great Back Country where farms are measured in hundreds of square miles and homesteads are few and far between. There, too, the Church is at work ; for these remote settlers have as their minister one of a Bush Brotherhood, groups of men leading a simple community life and going out on long stretches on horseback or even by plane to minister to their scattered flock. But the Church in Australia is concerned not only with Australia itself, it has stretched out northward and southward to the islands which are scattered over the vast waters of the Pacific, till to-day in many of them the population is entirely Christian. What names these islands conjure up ! Chalmers and Paton and Patteson and many another who last century for Christ and His gospel laid down their lives to bring the Light of Life to those savage folk.

We move farther north again to Japan. One hundred years ago Japan was not only closed to all missionaries but all over the land notices could be seen in every town and village proscribing Christianity and threatening death to those who would be so rash as to follow Christ. Yet to-day that Church is not only firmly planted but has for its leadership Japanese bishops, moderators, superintendents, and the like. It, too, has been through the fire at the hands of its own militarists, but within two months of the end of the War, a delegation from the American churches visited the land to find in their own words that ' There was persistent and in many cases effective resistance to Government pressure. The leaders of the Church fought valiantly to maintain essential Christian elements in the Church structure. They kept their basic Christian loyalties : they resisted every pressure to discontinue Church services : all over the country churches were kept open throughout the war. On our visit in 1945 we found the Church intact and vigorous in faith : local church organizations were functioning : ministers were carrying on their work ; church attendance was on the increase and every one was animated by a new hope and vigorous determination to claim the new Japan for Christ.'

Turn westward once again, this time to China where a century ago Morrison the pioneer Protestant missionary, after twenty-five years devoted service, could only report thirty-three converts. China has suffered from war for a period twice as long as that of any of the nations of the West, and even now is in the grip of civil strife. Her lands have been occupied, her homes devastated, her people scattered, but to-day the members of the Christian Church are to be numbered by the million : it has carried on despite the war, and indeed is pressing forward with its task of evangelism. Nothing seems capable of suppressing the Chinese people. ' The Diocese of Honan not only lost its population and buildings (through the Japanese occupation), but was itself bisected by the diversion of the Yellow River into a new channel to stop the enemy. Church services were carried on in homes offered for the purpose. After seven years of war the offerings of the people were found to have multiplied fivefold.'

But coming now to India, second only to China in population, there we find Christianity, though still comparatively small, the third religion in the land. It is almost impossible to believe that when Carey went out in 1793 he was not allowed by the India Company (the British Rulers) to do any missionary work and had perforce to take up his residence in the Danish Settlement at Serampore. Not until twenty years later did the Company relax their ban ; and yet to-day it is this Church in India which has given the lead to the whole Church of Christ in the matter of reunion as Anglican and Free Churchman hand in hand and in the hand of God set forth on new and uncharted ways.

Continuing our way westward with the sun, we

cross Pakistan and Iran, Arabia and Egypt where Islam still holds sway, and progress is still slow and work difficult.

Southwards from Egypt we come to what a century ago was practically an unknown continent, whose fringes alone were known to the nations of Europe and within whose bounds the clank of the slave chain and the shout of the warrior broke the peaceful air. To-day, right across tropical Africa, the Christian Church stretches and advances at a rate without parallel anywhere else in the world. In the C.M.S. Dioceses during the twentieth century the number of Anglican adherents alone has grown from fifty-eight thousand to over one million. Only a few months since in the cathedral which stands on Namirembe Hill, the scene of martyrdoms barely sixty years ago, the first African of those parts knelt to receive his consecration as Assistant Bishop of the Church of Uganda. How Hannington must have rejoiced!

As we leave Africa and move upwards towards Europe, while in our own land 'the tired waves, vainly breaking, Seem here no painful inch to gain'—in Europe fresh victories have been won for the Christian Church. As when Niemöller and his colleagues defied the Nazi power; or when Bonhoeffer escaped to the security of the United States but returned to his native land to lay down his life for the German people; or when Bishop Berggrav and his colleagues withstood the Nazi hordes in Norway; or when the Church in Russia stood up to the titanic power of an atheist Government strengthened by every modern device to impose its will. Yes! the Church has won through even in Europe and we 'can thank God and take courage.'

Now we approach the shores of America—from the Arctic wastes of the north, down through the great prairie plains, in the cities of the east and west, to the swamps of Florida—wherever we go we see the symbol of the Christian faith firmly established in lands which have a greater church-going population than anywhere else.

Crossing the waters of the Caribbean, we come to the islands of the West Indies, the land of the slaves who now are free. One of its children only last year was called to the episcopate, the first West Indian to attain that position.

Passing now Central America, we turn south to what to-day is the neglected continent. There, in the inland territories of that still unexplored land, the conquests of the Cross have yet to be made. For the peoples there still wait for the coming of the pioneer. And so once more we find ourselves on the shores of the Pacific.

In this world review the critic may point to the smallness of the Christian Church, to the weakness of many who profess and call themselves Christians, to the upsurge of a new and mighty hostile force, but before judgment is passed, let him remember the picture of a hundred years ago and then appreciate the significance of a World Church. This is indeed what Archbishop Temple described as 'the great new fact of our time,' for 'all alike, who inhabit a revolutionary world in an era of atomic energy, have to struggle for a foothold in the surge of cultural change. Nobody is immune from the economic, the political, the intellectual, the spiritual repercussions of the great upheaval . . . A World Church offers at least the possibility of a corporate super-national super-racial witness to fundamental truths about God and Man that are profoundly relevant to the world's emergency.'

SECOND SUNDAY AFTER TRINITY.

The Signs of the Times.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'Can ye not discern the signs of the times?'—Mt 16^3.

People have often fancied that great good might be effected if there was given some unmistakable sign that could not be overlooked. In one parable Jesus tells a story of a rich man in hell who thought that if his brothers could be made to see a ghost it might make them repent in time. Foolish notion! Why should the ghost of Abraham be expected to have an effect on men unimpressed by the Scriptures.

Every chapter in Livy, that Roman history that schoolboys used to read, ends with a list of portents of the year—in Sicily a falling star had been seen, in Spain a calf was born with two heads—but what these queer things meant none could tell. In fact such things are always happening, curious trifles, startling events like earthquakes or the appearance of comets. Would anything still more queer or tremendous be an unmistakable message or warning? Jesus' word to these Jews stands for all time. It was that the signs of the times are plain, but people will not regard them.

It may be no more than common sense that is needed to read them. Any one can tell that a fine sunset promises fine weather and that a lowering morning betokens a coming storm. Yet people quite accustomed to note the weather will not notice the obvious signs of the times.

But it may be more insight that is required. In the story in Daniel of Belshazzar's feast no one could interpret the strange writing that came on the wall. 'Mene, Mene, Tekel, Upharsin'—numbered, weighed, divided. Belshazzar knew his own language well enough, and the words were quite clear. But it took the prophet's insight to understand whose days were numbered, what weight was short, which was the unity that would be torn to pieces that night.

Above all, moral earnestness is necessary. In one place the Prophet Ezekiel complains that careless optimists listened to him unimpressed, saying, 'The vision is for many days and he prophesieth times that are afar off,' that is to say, 'why discuss the distant future? There is no use looking for trouble. We will cross bridges when we come to them.' But 'the days are at hand,' cried Ezekiel, 'and the effect'—that is, the coming true—'of every vision'—that is, of every prophetic warning. Wait, and see! Nay, wait

and you will soon see. As a matter of history the final collapse of Judah came in eleven years.

What, then, are the signs of the times? They are not queer or mysterious such as only a very clever man would notice, but are clear. Every one can read them if he cares, if only he has common sense and perception and takes a serious view of life.

1. One special feature of to-day is the swiftness of change. People, to be sure, have always talked about change. 'Madam,' said Adam to Eve as they passed out of Eden, 'we are living in an age of transition.' But to-day changes come with a new swiftness, and it makes every call to duty more urgent. We have seen empires crash, systems of government overturned, methods of industry and channels of trade drastically altered. We constantly hear talk of a time limit within which effective action must be taken. Unless aid to Europe is given within months millions will die. Unless our exports are increased within a year or two we shall starve. Unless U.N.O. can be made to function soon and the Atomic Bomb be internationally controlled, civilization may perish in our day.

And how rapid are many changes particularly affecting the duty and opportunity of the Church. In India and in Europe hundreds of thousands, even millions of people, have abandoned or been driven from their homes and surged into new areas, with all the dislocations and improvizations that such movements involve. It needs to be emphasized that in the rehousing of the population in our own country a similar and vast transference of communities is going on. A year or two will often decide whether some new township or district is to have a vigorous religious life, or to become a pretty heathen sort of place. The raising of the school age, the call up of adolescents to the Forces, and other modern developments are setting the Church new problems that need immediate action. If there comes what Ezekiel would have called a vision, any perception of danger or error, or of a line of fresh enterprise or a hopeful plan, the emphatic lesson of the time is that it is not a matter to dream about or for interminable discussion, but to act upon without hesitation or fumbling. Professor Macmurray, who, in the Chair of Moral Philosophy, has so profound and stimulating an influence on Edinburgh students, writes in a little book he calls *A Challenge to the Churches*: 'The fate of democracy depends upon the Christian religion. A Christianity which was true to its own essence would undoubtedly be adequate to the salvation of the world in our time.' Sir Stafford Cripps, in a recent speech, has said much the same thing.

Christians have of course the duty to press for action in the Christian spirit in every department of the life and work of the community according to their best judgment as to what is practicable. But, above all, let them be urgent about the Church's own particular tasks. In the mission field opportunities are open to-day that if they are not seized at once will pass. The signs suggest that a great swing in one direction or another will happen in a very short time. The Church means the members of the Church. The proclamation and illustration and defence of the faith is the business of each member. The urgent call is for each one swiftly to do his utmost.

2. Another, perhaps *the* other great feature of our times is the manifestation of evil and a fresh sense of human guilt.

One broad fact troubles every mind and conscience. The power of science, the cleverness of the human brain has never been more clearly displayed than in Atomic research. Atoms are infinitesimally small. Millions would go on a pin head. No microscope can make them look big enough to be seen. Yet by delicate experiment and intricate mathematical calculation what goes on within each atom has been investigated, and by this knowledge the way has been found to put at human disposal titanic forces. And the first use mankind makes of this new source of energy is to drop Atomic Bombs.

For another thing, consider the recent history of Germany—a nation that was the cradle of the Reformation, the home of music and philosophy, the pioneer in modern Bible study, a country where perhaps more than anywhere else there was a pattern of home life and religious piety like our own. Yet in a few years it suffered itself to be led by liars into ways of violence, robbery, race-hatred, accompanied by the most atrocious and cold-blooded cruelty that gloated over the sufferings of those they exterminated, youths and women making themselves willing instruments of gangster rule. It has been a terrible sign of the existence and persistent power of evil in a world that thought itself growing good.

Or think of the wretched news of fighting in the daily press even now, carried on for no reasonable policy by people who find its excitement more desirable than ordered peace.

And along with all this evidence of the existence and strength of evil there is to-day a fresh and reviving sense of human guilt. Public sentiment demands punishment for war crimes. Bertrand Russell the other day, reviewing world affairs and suggesting that mankind was heading for self-extermination added that, though he and his audience might think that would be a great calamity, he was not sure that an observer on some neighbouring star would count it any particular loss if the whole drama of human struggle came to a sudden stop. This philosopher is not proud of humanity. Nor was it without a sharp sense of utter shame that almost any one listened the other day on the Wireless to reports of bombing at Bethlehem and gunfire near the Garden of Gethsemane.

What, then, is the lesson of this other sign, the manifestation of evil and the new sense of guilt? Surely to fear the evil in one's own nature, in one's own heart. Evil is a real force. It is folly to imagine ourselves free from its influence or innocent of a share in its operation. Because of this taint or twist in human nature there is no hope either in human capacity to evolve a nobler civilization or in any one man's power to make

his own character one of perfect beauty and grace.

So, apart from, yet reinforcing, the teaching of the Bible and the Church, the signs of the times, the plain facts of the age in which we live are eloquent of the need of men for rescue from themselves, for salvation by a higher power. Common sense, insight, moral earnestness should make any man see clearly that what the world needs and what he needs himself is salvation. And salvation God offers through Him of whom it is written: 'Thou shalt call his name Jesus; for he shall save his people from their sins.'

THIRD SUNDAY AFTER TRINITY.

Are You On Your Route?

BY THE REVEREND T. TUDOR RHYS, B.A., B.D., HINCKLEY.

'I am the way.'—Jn 14[6].

Are you on your route? That is the question of the moment for millions of people. It appears that even if you have a car for business you will not be able to call here or there unless your rendezvous happens to be on a line between your home and your place of business. And it may be that, at any stage on your journey, you may be asked: 'Excuse me, Sir, but are you on your route?'

And that is a parable. We appear to have reached a point in history when the sheer pressure of events forces upon us the truth that in this life we are going somewhere, and that it is only as we are able to specify our destination that we are granted the means of getting there. Life has the 'feel' that we are not here by chance, or 'on the make,' or 'on the spree,' but that we are here for a purpose. We are often reminded of that in literature. Homer's *Odyssey* is great because life is a journey, and Bunyan's book is great because life itself is a pilgrimage. Something tells us that we are booked for somewhere. Where are you going to? Are you on your route?

The other day I found an old luggage label of mine. There was my name and the name of the town where I then lived. There was the name of the place I was booked for, and then came the important little word 'via,' and the route that I intended to follow. There were the Place of Departure, the Destination, and the Route.

1. *The Place of Departure.* It doesn't matter much where you start from! Perhaps, in a way, it doesn't. Mussolini used to be congratulated upon the way he made the Italian trains start so punctually. Yes, but the less said the better about the ultimate destination of those Fascist trains! And that is what matters after all. One remembers the love story of Miss Matthews of Worthenbury and Phillip Henry, father of the great commentator. Miss Matthews' relatives were unwilling that she should go with Phillip Henry because he was a stranger and nobody knew where he came from. 'That may be,' said Miss Matthews 'but I know where he is going to, and I want to go with him.'

In any case, one has not much choice in the matter of one's starting-point and there are many who have been heavily handicapped. What matters, however, is not a man's circumstances but his behaviour in them, and the gospel is this: that, in order to reach your ultimate destination, the place to start from is just where you happen to be. 'Every moment of time is equidistant from eternity.' Even the Prodigal, from where he lay and in his condition, could say: 'I will arise and go to my father.' And he did. So can you. You can start from here—wherever that may be.

2. *The Destination.* What is the individual's destiny? Where are you going to? Read one of the Gospels right through, say, Mark or Luke, as you read any other book, and you have the feeling that the people with whom Christ is dealing are all ear-marked for immortality. When Jesus spoke to any man there opened out before that man's eyes a direct road into the eternal world. When Jesus pleaded with men and women it was with immortals that He was pleading. When Jesus died for them it was for immortals that He died. No other explanation makes sense. And at a funeral one day, it was to an individual, a woman, that He confided His most startling secret: 'I am the resurrection and the life.'

What is the destiny of the human race? At the moment public interest centres upon this world. But Jesus was interested in this world, too. At His very coming it was said: 'And on earth peace.' There is the Lord's prayer: 'Thy will be done on earth.' Then there is that incredible prophecy: 'The meek shall inherit the earth.' Without a doubt, Jesus was very much concerned about the future of humanity here upon this earth.

Indeed, Jesus Christ is so much interested in the future of humanity here on earth that He sees that this world of space and time offers far too narrow a stage for the full deployment of mankind's wonderful possibilities. The future of a redeemed humanity calls for the range and scope of an eternal world. For instance, to mention just one thing. Suppose that in five thousand or fifty million years the perfect social system shall have been evolved and all our economic and political dreams come true! What then? Will humanity's destiny have been achieved? Hardly! This planet Earth is a brave little world, but, on the cosmic scale, it will only hold comparatively few human beings at one and the same time—about two thousand millions at the moment. If it is a question of queueing up for the Golden Age, humanity's destiny will hardly have been accomplished by securing the comfort and happiness of the comparatively few who happen, at that moment of history, to be standing at the head of the queue! Where will you and I be then, and all the generations who have toiled and died to usher in that happy day? Humanity's destiny? That sort of destiny, with all due respect, would be a mockery. There is another matter. Political heavens and social millenniums and ideal commonwealths here on earth are only concerned with the

right behaviour of man to man. But, how can man ever be right with man if men are not right with God ?

3. *The Route.* Francis Bacon used to say that 'a lame man on the right road will come to his journey's end sooner than the fleetest runner on the wrong one.' And it is time to ask again: Where are you going ? Are you on your route ?

We all know that there is a greater interest to-day in the future of communities than in the destiny of individuals, and the fatal flaw in most Utopias, ancient or modern, is that they take the wrong route in their journey towards the ideal world. Most of them are attempts to by-pass the stubborn fact of human sin. Modern man is sure that there is a good time coming when poverty, war, and injustice will be abolished, but he forgets that these very evils are the result, not of ignorance or immaturity, but of deliberate sin. And until sin is conquered, that good time can never come. No plan or policy that ignores the fact of human sin can ever make this world safe for little children to grow up in. Free milk and orange juice—alone—are only attempts to make the world safer for sinners to sin in. And this thing which the Bible calls sin can never be conquered by man in the mass, but only by the acceptance by each individual of the forgiveness of God through Jesus Christ, His Son. The only way in which humanity can achieve its destiny is through the personal salvation of each individual composing it. Does any man want this world to be a world of peace ? And does he put the blame upon 'Christianity' for not having done so ? First be *thou* reconciled with *thy* brother ! No man has any right to expect the world to be better than he is prepared to be himself. The Kingdom of God is not of our planning or contriving, it comes through the acceptance of Jesus Christ by individual men and women.

If that is so, then why does not God take us more fully into His confidence and do more for us ? In my native county in South Wales there lived, many years ago, a woman who had one son. The boy got a job as a draper's assistant in a neighbouring town and every week-end he used to go home and his mother gave him things from the garden, butter, and eggs, to take back with him to his lodgings. In time, the lad got another post farther away. He fell into bad company and his visits home became fewer and fewer, until, at last, he seldom wrote home at all. And when he did write, it was only to blame his poor mother for not sending him things from home as she used to. In answer to one of her boy's grumbling letters his mother wrote back: 'My dear, if you lived nearer, I could give you more.'

One fears that the position is something like that between God and many of His children to-day. We pray: 'Thy kingdom come,' and expect God to do all the coming and most of the giving, while the answer to that prayer lies partly in our own power. Thy Kingdom come ! But the question is: When are you coming ? Are you on your route ?

Prophecy and the Gospels.

By the Reverend Roderic Dunkerley, B.D., Ph.D., Hockley, Essex.

In several recent articles in this magazine I have argued in favour of the 'moral eschatological' view of the life of Jesus—that He came in the purpose of God to inaugurate the Kingdom on earth in a way which did not take place because the Jews refused to make the moral response necessary for such a glorious epiphany. At various points in our study the question of prophecy has been involved, but it is so vital that it requires separate and fuller treatment.

There are three basic facts which must be kept in mind. (1) Prophecy is primarily not prediction but the proclamation of God's will in the contemporary situation. (2) But prediction is commonly involved because insight into God's will naturally leads to foresight regarding the results of accepting or rejecting it. (3) While some predictions were definite and irrevocable, many were contingent on the people's response or lack of response. The Scriptural statement of this principle is of course in Jer 18^{7-10}, and a good modern statement of it is that of Davidson, 'The prophecies were designed to influence the conduct of the people; they were moral teaching, of the nature of threats or promises, which might be revoked or fulfilled according to the demeanour of those to whom they were addressed.' [1]

This point is of special importance for our study and it is strange that it has been commonly overlooked in this connexion. When it is consistently applied to the Gospels it helps to bring reality and coherence into the story and to increase our confidence in the correctness of the interpretation of the life of Jesus which is under discussion.

The subject falls into two parts: first, the question of how far and in what way Jesus fulfilled Old Testament prophecy; and second, the question of whether and in what respect He foresaw and foretold the future.

[1] *H.D.B.*, iv. 125.

I.

(1) In the first place, it seems clear that Jesus believed He came from God to fulfil the promises made through the Old Testament prophets of a Divinely appointed leader or king. One of them had pictured such a one riding into Jerusalem on an ass (Zec 9^9); Jesus did this very thing (Mk 11^7), so saying in effect: 'I am He!' I hold that it was right for Him to do this, because His belief was soundly based—His coming was indeed the act of God.

Believing this, He naturally made a deliberate attempt to achieve the prophetic hope of God's will ruling the earth in an era of unparalleled good (Is 2^{2-4}, Jer 31^{33-34}, Ezk 36^{25-28}, etc.). 'The time is fulfilled, and the kingdom of God is at hand' (Mk 1^{15}), He proclaimed, and many other passages reveal the same intention. When He said He came not to destroy but to fulfil the law and the prophets (Mt 5^{17}), He cannot possibly have ignored the Messianic hope. He knew the right moment had arrived to herald 'the acceptable year of the Lord' (Lk 4^{19}).

Now this attempt to accomplish the declared will of God on earth failed. There is no need to boggle at the word. The Zechariah passage which as we have noticed must have been in the thought of Jesus concluded with the words: 'He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth' (Zec 9^{10}). This did not happen nor anything like it. Some such wide success must have been in the hope of Jesus or He could not reasonably have used the passage as He did. But the failure was of course not His. He did all that was possible—not humanly but Divinely possible—to win the allegiance and whole-hearted loyalty of the people without which the Kingdom could not come, for Divine Love cannot coerce. That this was His mind on the matter is clearly shown by the words, 'O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' (Mt 23^{37}). He would have had something very different from what actually happened.

It must be particularly noted that there is no suggestion in any of these quoted Old Testament passages of failure or frustration involving the death of the Messiah—and there are many others of similar import and emphasis. When Hebrew prophecy is studied as a whole without any traditional Christian presuppositions and interpretations, it is astonishing to find how clear and convincing the case is for this view—that a time of great prosperity and blessedness was promised with no hint of refusal or tragedy. The easy conventional idea that these prophecies relate not to the coming of the Messiah but to a Second Coming still in the future—hence the necessity for the return of the Jews to Palestine—is quite unsatisfactory. The Old Testament knows nothing of two advents separated by a long space of centuries. Moreover, this view neglects the fundamental principle of contingent prophecy and cuts at the root of the moral conditions without which the promises of the blessed Kingdom cannot be received. And it ignores the disappointment of Jesus and His clear statements—the lament over Jerusalem already quoted, and other passages—that He had made an offer and brought nigh a real possibility which they had refused.

(2) Now, in addition to this central fact of attempted fulfilment, as we may call it, there are other Old Testament passages which Jesus fulfilled in the sense that He gave fullest and finest expression to the thoughts they enshrined.

We have recalled that He spoke of coming to fulfil the law and the prophets (Mt 5^{17}). It is worth asking how He fulfilled the law. Certainly not by meticulously carrying out its detailed precepts and the letter of its multitudinous rules, but rather by carrying on the spirit of it to its perfect expression in word and life. 'Eye for eye and tooth for tooth' was originally a beneficent command designed to limit revenge; but ideally there should be no desire for revenge at all—hence 'I say unto you, That ye resist not evil' (Mt 5^{39}). How, then, did He fulfil the prophets? Surely in a similar manner—not by acting precisely as a mass of obscure passages in their writings might be deemed to have foretold, but by seeing clearly the truths which they had dimly sensed and by expressing them perfectly in speech and deed. We may perhaps put it like this: into the cup of truth the law poured some valuable thoughts, the prophets added many more, but in due time Jesus came and filled the cup full to overflowing.

When in the synagogue at Nazareth He read (Lk 4^{17-19}) the great words of Deutero-Isaiah ($61^{1.2}$) it is difficult to think that He regarded them as a genuine prediction—that is, that they were written with a purely futurist significance and had no meaning for the prophet's own time. If we to-day think of the prophet as expressing the conviction that in that long-ago day the acceptable moment had arrived for comfort and joy to be proclaimed to the people and that he was commissioned by God for this work, what right have we to assume that Jesus had poorer insight into its meaning and that He interpreted it in a sub-spiritual way? 'This day is this scripture fulfilled in your ears' He said, and the old words took on a new and more wonderful significance

as the still more 'acceptable year of the Lord' dawned.

So also as regards the noble passage which depicts the Suffering Servant (Is 52^{13}–53^{12}). Its primary reference was surely to someone of the prophet's own time who suffered through the sin of others, but by so doing brought blessing to them. History tells of many such—the blood of the martyrs has again and again been the seed of salvation to those who slew them. Now of this truth the death of Jesus was the grandest and most sublime expression. He died at the hands of wilful men because He would not compromise with sin, because He would not yield an inch in defence of the truth He knew God had given Him to declare. He died forgivingly (Lk 23^{34}), and so lived out the message of Divine Love to the uttermost. Because He did so, multitudes have experienced the reality and redeeming power of that Love. Indeed, in a sense, all men are partakers of the fruits of that loyalty, for if He had compromised—supposing that impossibility to have been possible—the cause of God's truth on earth would have suffered a mortal blow and humanity would have sunk back to the abyss. Truly 'the chastisement of our peace was upon him; and with his stripes we are healed.'

I believe it was a true instinct of the Church, based no doubt upon His own words in Mk 10^{45}, which found in the Cross the supreme fulfilment of Is 53, and I submit that this is a finer and more profound conception than the idea that the Cross was foreseen and foretold five hundred years before the event—an idea that raises some awkward questions. If it was God's intention thus to predict the Passion, why was there not closer agreement between prediction and event? If it was God's purpose to warn against slaying the Servant when He came, why did not Jesus expound the passage early in His ministry instead of making an obscure allusion to it just before the end? If the purpose was not to warn but to state an irrevocable certainty, why did Jesus with His deep insight into the mind and will of God nevertheless hope for something so different? (Mk 12^{6}, Mt 23^{37}, Lk 13^{9}, etc.).

These are the outstanding passages in this category, but some others may be grouped with them—Mk 14^{24} 14^{27}, Mt 9^{13} $15^{8.9}$, etc.—all more or less apt allusions or quotations rather than genuine predictions.

(3) We come now to the great number of alleged fulfilments of prophecy which the evangelists (and Matthew in particular) find in the events of the Gospel.

A typical example is Mt 2^{15}: 'that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son' (Hos 11^{1}). It is equally impossible for us nowadays to suppose that the return from Egypt took place in order that there might be this agreement between the event and the prophet's words, or to think that Hosea wrote without reference to the Exodus but was genuinely foreseeing this incident in the life of Jesus. Either view plays havoc with the historical-spiritual interpretation of Scripture and with what we may call the good sense of God Himself.

There is another point to be considered. Why were the evangelists so arbitrary in their selection of Old Testament passages to be regarded as predictions of Jesus? Others which did not fit the story so well or which even contradicted it were just ignored. This pick-and-choose method seems to cut right at the root of the prediction-fulfilment conception. Two examples may be given. Why should not the child in Is 8^{1-3} be deemed a type or foretoken of Christ just as much as the child in Is $7^{14.15}$? That the prophet regarded the two as of the same order is clear from the similarity of 7^{16} and 8^{4}; why, then, the arbitrary selection of the one and the complete neglect of the other? Again, the prophets clearly hinted that the name of the Messiah was to be David (Jer 30^{9}, Ezk $34^{23.24}$ $37^{24.25}$, Hos 3^{5}), and there was never any suggestion that it should be Joshua (Jesus). Why was this fact ignored by the evangelists and why has it always been ignored by traditional theologians? I contend that such arbitrariness is critically unsound and spiritually untrue.

These so-called fulfilments are really allusions to Old Testament passages—sometimes appropriate, sometimes less so. And another possibility cannot be excluded. May not the material of the Gospel narrative have sometimes been manipulated or even fashioned in order to create such 'fulfilments'? This might be done by the evangelists or by their informants, quite consciously with the best of intentions, or it might happen in the course of time by the gradual growth of legend. The relation of the Magi story to Is 60^{3} is a case in point; it is impossible to say which of the various possibilities is involved, but that there is some link seems highly probable. E. C. Selwyn, in an elaborate series of studies,[1] argued that Jesus Himself shared in this process of what we may call fulfilment-creation by deliberately acting in certain ways and moulding His conduct and speech to make them harmonize with hints in the Old Testament. But while it all seems too fiddling and artificial for Him, there does appear to be good reason for thinking that the phraseology of the Gospels was much coloured with Old Testament language and that in some

[1] *The Oracles in the New Testament*, etc.

instances the facts were modified in the process. In this, as in many other respects, Jesus and His reporters were of very different stature.

II.

The other side of our subject is the question of Jesus' own prophetic consciousness, and in particular of how far and in what way He foresaw and foreshadowed the future. There have been various excellent studies of Jesus as Prophet, but so far as my acquaintance with them goes, a singular lack of appreciation of the principle of contingent prophecy, which is of course fundamental.[1] Remembering Davidson's statement of this principle already quoted, we must inquire first whether any apparent predictions of Jesus were actually promises which were unfulfilled because of human refusal or threats which were revoked because of human response; and second, whether any of either sort were fulfilled because the implied conditions were operative. Then, finally, we shall consider whether He made any other predictions of a fixed and definite character, unconditioned by human reactions.

(1) There are three important passages which, in my judgment, should be interpreted as unfulfilled promises; the desperate attempts of commentators, ancient and modern, to show when and how they *were* fulfilled seem to me wasted effort.

The first is the statement in Mt 10^{23}: 'Ye shall not have gone over the cities of Israel, till the Son of man be come.' As against Schweitzer's view (this text was one of the pillars of the edifice of thoroughgoing eschatology), it has been recently well expounded by W. E. Wilson[2] in agreement with the standpoint adopted in this paper, and I cannot do better than quote his words. Starting from T. W. Manson's contention[3] that by the term 'Son of man' Jesus in the first instance meant with Daniel 'the people of the saints of the most High,' Wilson says that such a saving remnant would have been gathered if His and His apostles' call to repentance had been grasped, understood and acted upon. 'It would have been God working through men and as always so respecting their freedom as to be dependent on their response. There could be no certainty when this would happen. But so far Jesus had gained a great hearing, impressed many people, and been followed by great crowds. It is then natural to take the words not as a certain prediction but as the hope and even the confident expectation that His mission and that of His disciples would rapidly succeed. . . . It means "a widespread and deep-going change of mind can take place in Israel, and it may actually occur before your mission tour is complete."'

The second passage is Mk 9^{1}: 'There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.' This is rightly found in the middle period of the life of Jesus after His initial hopes of success had been frustrated by the lack of a really effective response, and after the terrible probability had emerged that He and His disciples would suffer persecution and even death. Nevertheless His faith was strong that presently—even within that generation—the necessary repentance and moral obedience would be forthcoming and God's offer of the Kingdom would be accepted. The passage is not a prediction that was fulfilled but the expression of an expectation that was not. It did not happen because again they 'would not.'

The last passage is Mk $13^{26.\ 30}$: 'And then shall they see the Son of man coming in the clouds with great power and glory. . . . Verily I say unto you, that this generation shall not pass, till all these things be done.' There are of course special problems regarding this little Apocalypse; it seems probable that it is not a verbal record of what Jesus said, but a later elaborated version of His words. But I believe it retains a true memory of His foresight regarding the destruction of Jerusalem (with which I shall deal presently), and of His confident assurance that the loving will of God would triumph at last, the phrase 'the Son of man' again referring not to an individual but to the nucleus of the coming Kingdom, as in the first of these passages. A glorious consummation could and should have taken place—in that generation, but did not.

These are the principal cases of unfulfilled promises, and there are not, I think, any unfulfilled threats to be considered.

(2) Turning now to words of Jesus which were fulfilled, we notice first certain promises. 'I will make you to become fishers of men' (Mk 1^{17}), which undoubtedly happened. 'I will give unto thee the keys of the kingdom of heaven' (Mt 16^{19}), and Peter—though not he alone—was empowered to unlock its treasures to many sinners. In all such cases the good was conditioned by their willingness to receive it.

Of His forecasts of evil, the most important are those regarding the rejection of the Son of man (Mk 8^{31} $9^{12.\ 31}$ 10^{33}, and parallels). Now if the interpretation of this phrase accepted above is sound the reference in these passages is not solely

[1] C. H. Dodd's paper in *Mysterium Christi* and Harold Guy's recent study, *New Testament Prophecy*, ch. 3, are cases in point.

[2] See *The Modern Churchman*, xxxvi. [June, 1946] 56 f.

[3] *The Teaching of Jesus*, p. 211 f.

to His own death—it includes the thought of the 'loyal community,' as C. J. Cadoux has rightly argued.[1] And the crucial fact is that it was not until after His early hopes had begun to fade that He thus foreshadowed disaster and death, for Himself and His followers. There is no warrant in these sayings for the common assumption that there was a Divine necessity for what happened rather than that it was forced on by sin. The word 'must' in the earliest passage cannot itself bear the weight of such an interpretation—it was a case of 'needs must when the devil drives.' Nor does the reference in Mk 9^{12} compel that meaning, if the view I have advanced of Old Testament prophecy is sound. In other words, these passages are all warnings and sad anticipations which were fulfilled because the people would not repent and allow God's better will to be done.

Even so He warned the disciples that they would all be offended because of Him, and Peter that he would deny Him (Mk $14^{27.\ 30}$); He knew their weakness and where it would lead, unless they watched and prayed (14^{38}). To say their failure and that of Judas was inevitable and foreordained creates great difficulties. If 'with God all things are possible' (10^{27}), then they might have been saved from this sin even at the last moment had they heeded His warning.

As regards the several references to the coming destruction of Jerusalem (Mk $13^{14f.}$, Lk 19^{43} 23^{29}, etc.), it seems certain that He had hoped and planned for something entirely different (Mt 23^{37}), but that He saw clearly how their sin would work out to revolt and catastrophe unless they speedily repented. It may be that when He spoke things had really gone too far for the terrible issue to be averted, but it is difficult to think so, both in view of the fundamental principle of contingency and because His prayer on the Cross (Lk 23^{34}) suggests that they might have repented and been forgiven—even at that eleventh hour.

(3) Finally, did Jesus make any predictions of a fixed and non-contingent character, which either were fulfilled or still remain to be fulfilled in the future?

It is usual to separate two groups of passages and to say that He foretold both His Resurrection (Mk 8^{31}, etc.) and a second advent later on—the 'parousia' (Mk 13^{26}, etc.). Now in most of these we find the phrase 'the Son of man,' and if our interpretation of this is correct the meaning here must be that the company of God's people though persecuted to the death, would nevertheless rise again and at last appear great and glorious upon the earth. It was then by misunderstanding that the two sets of passages were regarded as referring to different events.[2] And while there have been partial fulfilments of this Resurrection hope (at Pentecost and other seasons of revival), yet clearly we have here a noble anticipation for the future—we at least who know that the Love of God is in the long last undefeatable. It is the truth most finely given in the words, 'I will build my church; and the gates of hell shall not prevail against it' (Mt 16^{18}).

But if this first group of passages relates not to His own resurrection, but to the rising again of the 'remnant,' did He not foresee and foretell His appearing after death to His friends? I believe that when He was murdered, it became absolutely necessary that He should manifest Himself to them in order to continue what He had begun (Ac 1^{1}) and to carry forward God's plan for the winning of men's hearts and the establishment of His Kingdom. And this He foretold as something that was certain to happen—and that certainly did happen (Mk 14^{28}; cf. Jn 14^{18}, which may well represent an authentic recollection).

[1] *The Historic Mission of Jesus*, 101.

[2] See Cadoux, *op. cit.*, 293 f., and Glasson, *The Second Coming* [passim].

Contributions and Comments.

St. Luke and the δ-text.

An amateur in New Testament criticism, I submit with some diffidence these suggestions—they are no more—to the judgment of experts.

It had long seemed to me that Blass's theory of revision by Luke was a step in the right direction, though only accounting for Luke and Acts. If only Luke had revised the whole New Testament we might account for most, if not all, of the peculiarities of the 'Western' or δ-text.

I am now suggesting that Luke did in fact revise the New Testament, or most of it, for the following reasons:

(1) Round about A.D. 90 the Church was beginning to feel conscious of itself as a world-wide organization rather than a member of scattered communities with only spiritual union.

(2) There would at this time naturally arise a desire to collect the most authoritative, if not yet canonical, writings (cf. Peter's reference to Paul's Epistles [2 P $3^{15f.}$]).

(3) This desire would be accentuated by the fact that most copies, having so far circulated without any sort of control, would probably be getting mutilated (for example, end of Mark) and corrupted.

(4) The *possibility* of such a collection may have been suggested by the invention of the papyrus *Codex*. The union of our Four Gospels in such a Codex may have contributed something to the idea, crystallized in the second century, that there were four authentic Gospels, neither more nor less.

(5) The most likely *place* for the conception and execution of such a plan would now be Rome, with its Eastern and Western contacts. The names of Tatian and Irenaeus illustrate such contacts, and the diffusion of 'Western' readings.

(6) At Rome, too, Luke may well have become acquainted with the practical and business side of publication.

If such ideas did spring up at this time and place, then the most suitable *person* was clearly Luke.

(1) He had a very wide circle of connexions—with Peter and Paul, with Palestine, Syria, Asia Minor, Macedonia, Greece, and Rome. He would probably, if only as compiler of Acts, know the other Evangelists personally—certainly Mark—as well as, in all probability, the author of Hebrews. He would probably be the only notable living person with such widespread connexions.

(2) He was more of a literary man than any one else known to us.

(3) If a younger contemporary of Paul he may well have lived on to A.D. 100.

(4) These considerations, while supporting Blass, take in the rest of the evidence which Blass ignored.

It is not necessary to account for every variant. Some writings may have been passed over by Luke, or possibly unknown to him, or considered insufficiently authenticated. Again the δ-text itself was clearly subjected to many vicissitudes; some copies would be what the Alexandrian critics called εἰκαιότεραι, so that in any case it will be impossible to reach an 'Ur-δ.' [The state of the New Testament text is not unlike that of the text of Homer in the second century B.C. Here, too, we can speak of editions κατὰ πόλεις and κατ' ἄνδρα, δημωδεῖς, εἰκαιότεραι and χαριέστεραι, and learned recensions corresponding to those of Zenodotus, Aristophanes, and Aristarchus.]

W. B. Sedgwick.

Scarborough.

Christ and Temple Sacrifices.

On p. 307 of the August [1947] number of The Expository Times (just received in this place of irregular mails) Professor Rowley speaks of Jesus agreeing with the offering of sacrifices at the Temple. One cannot but admit that that was so, according to the Gospels' records, but the question of Jesus and sacrifice raises a difficulty in my mind. I have seen sacrifices, and I have found them revolting. People who speak of the glories of the Temple and of the sacrifices there would most probably suffer a severe shock could they be transported there in time and space. The Temple may appear glorious as we imagine it from some description that we read, or from some photograph of a model, but I am sure that the reality would be repulsive to a modern Westerner. What was the reality after one had passed through the outer courts and entered the place of sacrifice? Fire and smoke fouling the adjacent walls: the sight of blood splashed here and there, and doubtless on the white robes and bare feet of the priests: the smell of blood and of ordure—for that accompanies animal sacrifice—and the smell of burning hides, bones, and flesh, quite different from the pleasant smell of roast: and the cries of animals sensing that they had come to the place of slaughter. That is what sacrifice means when reduced to reality. Did Jesus accept it? It seems He did. Was it one of the things He had to take for granted and put up with? For most of us there are things which we deplore but which we cannot change, much as they offend our tastes and our intelligence. We frequently have to take the world as we find it. Was it so with Christ in the days of His flesh? If so, when we are sad and wearied with the things we cannot change, we are following in the steps of One who here as elsewhere, is the Great Forerunner, the firstborn of many brethren.

Harold Garner.

Séminaire Protestant, Porto Novo, Dahomey, French West Africa.

Entre Nous.

Uncommon Prayers.

A brother of mine, when very young, harboured a bitter grievance against Shakespeare because, being born first, the poet had unfairly seized his opportunity and said all the good things before my brother had a chance to do it! Mr. Cecil Hunt, who has published a fine little book, *Uncommon Prayers* (Hodder & Stoughton; 5s. net), may feel a bit like that. For in his Preface he seems to imagine that he is striking out on a new line of country. But, of course, not a few collections of prayers, similar to his own, exist. Away back in the 'nineties, for example, one appeared, much ampler, though more mixed in quality than Mr. Hunt's, with almost the same title, 'A Book of Uncommon Prayers.' And even the very lovely and exceedingly apt wrapper chosen by him and the publishers (or something very like it) was, only a few years ago, used on another volume. So true is it that there is nothing new under the sun.

Yet Mr. Hunt can have courage. Johnson in

'The Rambler' tells us that there are few more pathetic sights than a library with its rows and rows of books, all launched with such high hopes; and now nobody ever asks for them; nobody ever looks at them. They moulder there, mere useless lumber. That is the ultimate fate of all books, except of one in many thousands. But Mr. Hunt's should play its part, and bring a message to minds not a few before its day is over. It is quite small, only some eighty pages, a tiny bunch gathered out of an almost illimitable field of similar flowers. And some of the prayers are short, not nearly filling the pages assigned to them. But they are wisely chosen by a mind at home in literature. Some things are familiar—Sir Jacob Astley at Edgehill, the epitaph of Martin Elginbrodde in Elgin Cathedral; and, above all, perhaps, that thrilling prayer of St. Ignatius Loyola, which has been used so constantly by several generations of students, that, noble though it be, it has grown trite. Some are much less well known. This, for example, found among her papers, casts a new light for many upon Queen Elizabeth. 'O Lord God everlasting, Which reignest over the kingdoms of men . . . so teach me, I humbly beseech Thee, Thy word, and so strengthen me with Thy grace that I may feed Thy people with a faithful and a true heart, and rule them prudently with power. O Lord, Thou hast set me on high. My flesh is frail and weak. If I therefore at any time forget Thee, touch my heart, O Lord, that I may again remember Thee. If I swell against Thee, pluck me down in my own conceit. . . . I acknowledge, O my King, without Thee my throne is unstable, my seat unsure, my kingdom tottering, my life uncertain. I see all things in this life subject to mutability, nothing to continue still at one stay. . . . Create therefore in me, O Lord, a new heart, and so renew my spirit that Thy law may be my study, Thy truth my delight, Thy church my care, Thy people my crown, Thy righteousness my pleasure, Thy service my government; so shall this my kingdom through Thee be established with peace.'

Great names pass before us, the recognized saints, of course, like Augustine and Francis. And others also that catch at the imagination—Francis Drake, Philip Sidney, Lady Jane Grey. Unexpectedly the man most often quoted is Herrick, the poet! Yet one sees why everything from him was given its place. The sanity of Jeremy Taylor strikes one. There are prayers from the past, like Donne's wonderful Hymn to God the Father, or like 'God be in my head, and in my understanding,' to which I, for one, listen on most Sunday nights, hushed and very still, as it is beautifully and most movingly sung in the Light Programme of the B.B.C. about five minutes to eleven.

And there are examples, from our own day, like the queerly impressive lines written by a wild American soldier, who found God among the stars the night before he went over the top to his death—lines which may jar some, and which some may think blasphemous, though certainly the Lord God does not do so. Or like Miss Viola Garvin's Prayer for Michaelmas, wherein, affrighted and repelled by the accepted metaphors for heaven—the city, the gold streets, the still unchanging sea with all its rage and glory tamed into a meek glassiness—she asks that God may rather continue to us yonder the good gifts He has contrived for us here.

> Do not shut me in a heaven
> Golden bright from morn to even,
> Where no shadows and no showers
> Dim the tedious, shining hours.
>
> . . . . . .
>
> Splendid cities like me ill,
> And for song I have no skill;
> Then let me, in an autumn wood,
> Sweep, and pick up sticks for God.

My heart responds to that not very immaculate poetry, whether because it is a pagan heart, or because it is grateful to God for the wonder of the gifts He has heaped upon us even here and now, He knows. But certainly an endless thrumming of harps, which music I find tinkling, leaves me stone cold. And an eternal Hallelujah Chorus would drive me to the other place! But let Miss Garvin remember that certain of the ancient Persians thought of the Beyond as a wide, rich valley among towering hills, and full of dark red roses. One day, perhaps, I may meet her there.

The little book, too, raises its problems. There is, for instance, the well-known prayer of Alexander Pope, 'Father of All,' with a right to be included. And yet—. Swift loved Pope, and, indeed, he was loyal towards a few. But that poor, half-useless body of his had warped his mind and soul into a mass of implacable enmities and furious animosities that gave no quarter, into a malice that exulted in its malice, and smilingly kept polishing and sharpening its shafts, meaning to hurt, and delighting to hurt; a stinging wasp of a man. Yet it was he, the author of 'The Dunciad,' who wrote:

> Teach me to feel another's woe,
> To hide the fault I see;
> That mercy I to others show,
> That mercy show to me.

And what is one to make of that? Was it sheer impertinent hypocrisy? Probably something much more terrible. Johnson, in his 'Life of Savage,' writes this kindly and yet damning epitaph over that wild figure, half impossible, half lovable: 'He mistook the love, for the practice, of virtue; and was, not so much a good man, as the friend of goodness.' Pope also may come under that. Indeed, it is for all of us to consider with gravity whether it does not sum up ourselves with horrible exactness.

A. J. Gossip.

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